

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVII.—NEW SERIES, No. 1605.

LONDON: WEDNESDAY, AUGUST 23, 1876.

PRICE { UNSTAMPED 5d.
STAMPED 5d.

CONTENTS.

ECCLIASTICAL AFFAIRS:	School Board for London.	
Last Session 833	—Accusations and Re-	
The Methodist Lay Re-	plices 840	
presentation 833	The War 841	
Disestablishment Meet-	The Turkish Atrocities	
ings 834	in Bulgaria 842	
The Recent Resolutions	Foreign Miscellany 842	
of the Liberation So-	Mr. Gladstone at Home 842	
cietv 834	Mr. Disraeli's Farewell	
The Education Bill	Address 843	
from an Irish Point	Epitome of News 843	
of View 835	LEADING ARTICLES:	
State-Churchism in	Summary 845	
Ceylon 835	The Viscount of Hugh-	
Cardinal Manning on	enden and Earl of	
Christian Education 835	Beaconsfield 845	
The Secession of the	The London School	
Rev. James M'Naught 836	Board 846	
Priestly Pretensions ... 836	LITERATURE:	
Religious and Denomina-	Mellor on the Priesthood 847	
tional News 838	John Moultrie's Poems 848	
	Louis XI. of France 849	
	St. Augustine's Con-	
	fessions 849	
	Brief Notices 850	
	Reformatory and Indus-	
	trial Schools 850	

Ecclesiastical Affairs.

LAST SESSION.

IMMEDIATE RESULTS AND REMOTE TENDENCIES.

THE question is coming quite home to us whether we have sufficient moral courage to play a losing game for the time being, in trust that all that we part with now will be more than made up to us in "the good time coming." We cannot look back upon the last session without being compelled to acknowledge that such struggles as we had have uniformly gone against us. We expected nothing at starting, and therefore we enjoy the beatitude of those who in that respect are not disappointed. In a Parliamentary view of the case we have gained nothing; in a party sense we have gained nothing to any present practical purpose. Toryism is rampant against us. Whiggism is as shy as ever, or nearly so, of lending the least sanction to our course. In some respects we have lost ground. In the matter of elementary education, Dissenters in rural parishes have been placed by law under a signal disadvantage. They were already so by custom, but they will have now to contend against law, as well as custom. The prospects before them (so far as a limited outlook is concerned) are far from bright, and in certain aspects may be accounted gloomy. They have been handed over to State-Church parsondom as to the education of their offspring, and in this way, and in many others, which will no doubt be denied, pressure will be put upon them to increase their dependence upon those who will denounce their principles. To a certain extent, both as taxpayers and ratepayers, they will have to contribute towards the expense of that process which has been adopted with a view to set the heel of the Church Establishment upon their necks. As it was last session, so it will be probably in that to which the country is beginning to look forward. Under the leadership of the Marquis of Hartington, and in the present temper of the Whig aristocracy, it would be futile to anticipate the reunion on any satisfactory terms of the Liberal sections in Parliament—at least in favour of religious equality. We know not yet whether we have touched the nethermost point of depression in regard to the position of our main principle. We only know that for the present the stick is in the hands of the professed opponents of that principle, and that the measure of

beating we shall have to endure will be at their discretion. If the *Record* is to be trusted, it will be used without "bowels of mercy."

But what then? We are not sure that what has happened to us within the past six months is not, if we could "see the end from the beginning," precisely what we should judge to be the best that could happen. It is, of course, never agreeable in public contentions, any more than in private strife, to be undermost, even for only a passing moment. "No affliction seemeth to be joyous, but grievous," until the time comes when it "yieldeth the peaceable fruits of righteousness." But it is well, we think, that our prospects have not been tempered with slight snatches of success. Well for ourselves, if we manfully bear it; well, also, for those of our allies who are looking forward to place and power hereafter. It is well for ourselves, because lack of success, and that which it generates in our opponents, namely, insolence of aggression, are well calculated to drive into the camp, stragglers and hesitant friends. We are passing through the discipline likely to weld us into one body, compact, firm, and, like Wellington's army, "ready to go anywhere and to do anything." We are becoming the nucleus of the only body in the country destined to check and ultimately to over-master political reaction. Those who seek us will have to come to us; for we are not likely to go to them. We have no ambitions to satisfy. We suffer but little for being "out in the cold." Meanwhile, the course of events imparts vigour to the efforts we are making to gain the conviction of the public as to the soundness of our principles. Our true field, as we have admitted ever since the last general election, is abroad, not in Parliament; although even in Parliament our best representatives have scattered broadcast the seeds of truth unwelcome to the majority. One thing seems certain, that at any future election popular constituencies will be more ready to listen to us than they were wont to be when Liberals were in the flush of their triumphs. The latter have no programme which the people care to ratify. They are not agreed upon a line of policy suited to the wishes of active politicians. The youth, the ardour, the persistency, the resolution of the political world, are rapidly gravitating towards our centre, at least so far as it is Liberal in profession. It may be premature to count upon winning a majority, when the electoral bodies of the United Kingdom shall be next summoned to exercise the franchise. That is an event which will be shaped by many antecedent accidents, and especially by the mood of the people at the time when it takes place. But there seems little doubt that the main question upon which the next election will turn will be of a politico-ecclesiastical character, and that the next party which comes into power, or which, in default of that event, closely approaches it, will carry with it opinions and motives which it will have derived from its contact with us.

It is simply a case of patient waiting and working. That we have been driven back is of far less consequence to our ultimate purpose than that we should be tempted to forego any of the claims or obligations imposed upon us by the truths we have set ourselves upon making known to, and enforcing upon, our fellow-countrymen. We can bear, in our turn, to listen to the taunts of our opponents—the more so be-

cause we bore ourselves meekly and even tenderly in the hour of victory. We have put down one Establishment; we shall in due time put down another, the internal disorder of which increasingly weakens it against external attacks. Monopoly is not destined to be immortal in Great Britain: no, not even ecclesiastical monopoly. It will be unable to withstand the corroding action of free thought and free speech. There is an atmosphere round about the Parliamentary churches quite inconsistent with their permanent duration. It is finding out and exposing all their weak points. It is gradually undermining the foundations upon which they rest. Logically, they are already condemned. Fashion may for a while uphold them; but fashion is a power which is sure to pass away—pass, possibly, to the opposite side. What we are contending for is a result which all things around us assure us to be inevitable. We should be foolish to lose heart because in one sphere of action we have temporarily lost way. The darker the hours, the more confidently and speedily may we expect the dawn.

THE METHODISTS AND LAY REPRESENTATION.

IF we do not realise, as only a Methodist can, the "awfulness" of the "crisis" through which the Methodist Conference, sitting at Nottingham, has just passed, we do not fail to appreciate its seriousness, or to value the result, in its bearing alike on the future of Methodism, and on the relationship of the body to much that lies outside.

The question whether laymen shall become members of the Conference has, in principle, been settled by the adoption of the following resolution:—

That lay representatives shall be admitted into, and take part in, the proceedings of the Conference, during the time when such matters shall be considered and decided as shall be hereinafter declared to be within the province of ministers and laymen acting conjointly; but that the details of the proposed scheme be referred to the district meetings, when the laymen are present, and subsequently to a mixed committee to be appointed by this Conference, that shall present a report to the Conference of 1877 for final settlement.

This was carried after two decisive divisions. The first was on an amendment which remitted the matter for the consideration of the district meetings, and which was supported by but 83, against 325 votes. The second was on the main question; the resolution being carried by 369 to 49.

Contrasted with the proceedings of the Methodist Conference in some past years, that is, no doubt, a somewhat surprising result; but it in fact only corresponded with what had previously happened in the "mixed committee," when eighty-six voted for the proposal, and only three against; thirteen remaining neutral. That "marvellous consent," as Dr. Punshon called it, had an obvious effect on the Conference; greatly strengthening those who were in favour of the proposed change, and seeming to partially paralyse its opponents. All appeared to feel, as a speaker expressed it, "the solemn instinct of a great impending change," and though there was able, and even somewhat passionate, resistance, there was nothing like irreconcilability, but, on the contrary, a brotherly readiness on the part of the minority to submit to the judgment of the majority.

Unlike some other ecclesiastical bodies, the Methodist Conference has learned to "be wise

in time." The lessons of the past have not been thrown away. Some of the older men spoke with the utmost feeling of the storms which agitated and weakened, and seemed likely to wreck, the body in years gone by, and deprecated any repetition of a policy of obstructiveness, lest it should prove similarly disastrous. A few there were who, like Dr. Osborn, were willing to face the storm; "all these pious threats of agitation" falling upon him, "like snow-flakes on a rock," but the majority displayed a chastened wisdom which will not be without powerful effect on the future proceedings of the Methodist community.

As we felt it our duty to advert on some of the Conferential speeches on this subject last year, we have the greater pleasure in bearing testimony, not only to the ability, but to the dispassionateness, and the high tone, by which the debates have this year been characterised. As may be supposed, there were some utterances, and even by men of position in the assembly, which produce an unpleasant impression on the reader. Dr. Jobson's appeal to the young ministers to keep out laymen from the Conference, lest they themselves should never get in, smacked of a selfishness which should have been discountenanced, rather than sanctioned, by a Methodist patriarch. Nor did Dr. Osborn rise much higher, when, in a rasping speech, he insisted that "the fundamental compact between this Conference and every man in full connection with it is upset by this document." This was placing the matter on the ground of individual right and interest; while another speaker expressed the same feeling, but with greater plausibility, when he declared that "he entered into the ministry of that connexion with the full and clear understanding that the Conference of the people called Methodists was essentially and exclusively, and in perpetuity ministerial, and he solemnly pledged himself to maintain that system inviolate." There was more of this truly Eldonian style of argument. The ghosts of departed Methodist worthies were invoked; and the "can't-stop-at-this" objection was urged in various forms. But there was less clubbish talk than formerly about the entrance of the laity breaking up the ministerial brotherhood; and, especially, was there an absence of those ultra-ministerial claims which, after the last discussion, led a Churchman to remark to Mr. Arthur, "Some of your men are bigger Brahmins than the worst of our bishops." Now Mr. Pope, a leading opponent of the scheme, expressly disclaimed "the fatal distinction of priests and people, of clergy and laity," and protested against "sacerdotalism and hierarchical distinctions in every form." Mr. Arthur, in his powerful, yet suasive paper, declared that "the interests of the people are safe with the preachers, and the interests of the preachers are safe with the people"—for which reason he would "bring them closer and closer together." Mr. Perks, another influential minister, closed his speech in the same strain:—

"The Church of Christ," he said, "is one body." Ministers and people are one. A maximum of union and a minimum of separation are the bonds of our fellowship, and the sinews of our service. If you accept and adopt the policy now suggested, you will guard and uphold your pastoral rights and privileges; you will organise and utilise the talents and influence of your laity; you will, without compromising or disguising any of your fundamental principles, conciliate the good-will of other branches of the Methodist family; and you will make the Methodism we all love a power and a praise in the earth.

Dr. Punshon—who moved the resolution which was carried—took a yet broader range, when, in closing the debate, he asked:—

Why is this radical change proposed? To give to our Methodism, which we all love—for which some of us have suffered—a Methodism which we are prepared to uphold in its essentials to the end; to give it a wider sweep, a more commanding range, a deeper sympathy, and a commanding co-operation on the part of all who love it.

We cannot but rejoice that such appeals as these prevailed, and that the older branch of the Methodist body has not declared its motto to be *Semper eadem*! It would have belied its history had it done so; for Methodism would not have been what it is, or done what it has done, had it been characterised by the immobility which some of the appeals made to John Wesley would lead uninformed persons to suppose is one of its essential features. "Six separate editions," we are told "of the 'Large Minutes' were issued by Mr. Wesley in his lifetime. Each of them is a different document from the preceding one," and changes, greater or smaller, have been going on in the body ever since. And so long as the changes are made with due consideration, and are dictated by a careful regard for what is true in itself, as well as adopted to changing circumstances, that will be the history of every really progressive Christian Church.

The Methodists are feeling the friction and

attrition of these times. They have, it must be admitted, been denominational among denominationalists. They have seemed to pride themselves on their individuality, when assimilation would have been the wiser policy. They have too often stood aloof from their brother Nonconformists, when there were at stake principles in which they were jointly interested. But we see signs of a considerable alteration and improvement in these respects, and believe that the admission of the laity into Conference will promote tendencies, not only healthful in their influence in regard to Methodism itself, but calculated to advance sound political and ecclesiastical principles among the community at large.

DISESTABLISHMENT MEETINGS.

Last week, despite the oppressive weather, Mr. Gordon, supported by Mr. Hipwood, the local agent, and several leading Leicester friends, had a capital series of six meetings in Leicestershire and (first time) Rutland:—

SHEPPSHED, NEAR LOUGHBORO'.—Monday evening, open air, Mr. Ward in the chair. Large company, and great interest, and good hearing, till a batch of drunken fellows arrived, and soon made their untimely presence disagreeably felt. Made the best of the circumstances. The Rev. M. Lemon (of Loughboro') rendered good service in support.

OAKHAM, RUTLAND.—Tuesday evening, under the ancient Buttercross, just by the stocks, into which, said Mr. Gordon, instead of giving him a vote of thanks, they would once have put him. Some little anxiety as to this meeting, but a great success. Mr. Stanyon (of Leicester) ably presided, and the Revs. Sutton and Skinner (of Oakham) spoke well. Capital hearing for lecturer, who referred to the county election next day, and hoped by another time they would all be duly qualified, and know how to act.

EARL SHILTON, LEICESTERSHIRE.—Wednesday evening, open air, Mr. Lawrence, of Leicester—his maiden effort, and a good one—in the chair. Large audience of stockingers and others, and the churchwarden, duly inspired, giving some little life to the meeting. Three cheers for the good old cause, heartily given.

KEYWORTH.—Thursday evening, open air, Mr. Hipwood presiding. Large audience, but interruptions from the outset, and a great jug of beer kept continually going under the very nose of the speakers. Some Leicester Church Defence men turned out, and their conduct so outraged the natives, that they ran a good chance of a modified lynching. One young local man spoke reasonably in reply to the lecturer, for whom three hearty cheers were given. Shall try indoors next time.

BLABY.—Friday evening, Mr. Glover presiding. At first the meeting was held in the open air, but such was the conduct of the other side, local, and from Leicester, constant vociferations, shrieks of laughter, and at length handfuls of beans and nuts, which pretty nearly provoked a personal conflict—that a retreat was effected in good order to the Baptist School, some of the rioters being kept outside, or admitted only on promises of good behaviour. There is no doubt, had they been strong enough, something serious was intended. As it was, Mr. Gordon got through, and then listened to one of the usual replies, his reply to which was attempted to be completely drowned. Great things threatened for next night.

HATHERN.—Saturday evening, open air, Mr. Conne Downing, of Leicester, presiding. In this case, though a first visit, the lecturer and his friends were received with cheers, and, despite a smart shower, a capital meeting was held, the vicar and family hearing all over their garden wall just opposite. The Leicester "other side," however, had thought better of it, and were conspicuous by their absence. A Loughboro' gentleman, though, spoke pleasantly in reply, but really granting the whole case. Only other question asked, "When will you come again?"

The success of these open-air meetings should encourage friends to try similar gatherings in other parts of the country.

THE RECENT RESOLUTIONS OF THE LIBERATION SOCIETY.

The *Daily News* of yesterday says:—"The resolutions on the new Education Act which the Parliamentary Committee of the Liberation Society have communicated to their constituents throughout the country may be regarded as the first note of the battle which that unfortunate measure will renew."

After pointing out the injustice of the Act of 1870, the article proceeds:—"It must ever remain an inscrutable enigma how it happened that in 1870 the very public men who had assented to the virtual abolition of Church-rates as a means of putting an end to denominational strife persuaded themselves to plant anew the seeds of religious bitterness. If anything was clear then it was that no questions in which any ecclesiastical bodies had interests either to promote or defend should be left any further than was necessary to the decision of local majorities. When the Schism Bill was passing the Lords and Commons by large majorities, and the Lord Halifax of that day moved in vain that Dissenters might be allowed schools for the instruction of their own children, the Earl

of Nottingham said 'he had observed both from history and his own experience that all the persecution that had been raised in England against schismatics originally proceeded from and tended to produce Popery.' Nobody imagines that the Legislature of our day has been influenced by tenderness for the Church of Rome in its educational measures; but the slightest reflection upon the spread of Romanising tendencies in the Established Church might have convinced our legislators that this certainly is not a time for giving the clergy larger powers over the education of the children of the people. Considering what an abridgement of parental liberty compulsion in any form must be, and how recently it has been authorised by law, the Act which will compel Nonconformist parents in particular cases to send their children to Church schools must be regarded as an audacious experiment upon the temper of the public. The committee of the Liberation Society are perfectly justified in saying that the new Act 'will engender ecclesiastical strife in connection with a work which should call forth the energies of a united community.' It will not be enough, however, to watch the local operation of Lord Sandon's Act; preparation must be made for such efforts as will be needed to reverse the policy which it embodies. That policy is eminently sectarian as opposed to national. It is not the less so because the denomination which profits most by the new Act, the Church of England, gladly sees the Roman Catholics and a few others partaking to some extent of its advantages. The great object of the promoters of the Act was to secure the continued maintenance of denominational schools, supported by public money without admitting the public to any adequate representation in their management. The great thing to be gained was the exclusion of responsible public bodies from the work of education, which was to be kept in the hands of persons having some other object, and that an ecclesiastical one, in view. This, and not the opposition to it, is sectarianism, and must bear the name, no matter what may be the pretensions of those who stoop to practise it.

"The Act of last session has raised up obstacles to the establishment of a system of education which would be national alike in spirit and administration, and politically that is its greatest fault. There is no reason, however, why the friends of such a truly national system should be discouraged. The prize of victory is theirs if they can only work and wait. Under every change the House of Commons reserves its ultimate power of control over every public elementary school in the country, and the circumstances amid which Lord Sandon's Act has been passed give the advantages won by the sectarians the naked character of a spoil which may most justly be resumed in the name of the commonwealth at the first favourable opportunity. In one respect there can be no doubt that the friends of sectarian education have overreached themselves. For years past they have been seeking to make themselves more independent alike of the contributions of subscribers and the weekly payments of the parents of children in attendance, and have been pressing one Government after another for increased grants from the Committee of Council on Education. In Lord Sandon's Act they have obtained more than they ever had before, and no doubt for a time they will, in a large number of cases, be able to maintain denominational schools without any voluntary contributions. Their very success, however, will prove their ruin. The only foundation upon which a denominational school can safely rest is the zeal and self-sacrifice of its supporters. The present generation has seen much of the exercise of those qualities which never fail to command respect, and hence the favour which lingers about the name of a voluntary school. When, however, it comes to be understood that a school may be called voluntary without having any subscribers, its funds being made up of payments by parents and of a grant from the taxes, it will be perceived by all but the managers of such schools, and perhaps even may be acknowledged by them, that they can continue in the enjoyment of public funds only on the condition that their management is transferred to persons responsible to the public. Whatever Lord Sandon or his too zealous supporters may have wished, it is simply impossible that schools without subscribers, and carried on as a useful adjunct to a religious body, should be permanently subsidised from the public treasury. Mr. Forster saw this mistake of the friends of denominational schools, and pointed it out to them with his usual perspicacity. He found, however, that the great services which he had rendered them did not operate to open their minds to his counsel. The recent debates in Parliament show that on the Liberal side of the House a very sensible advance is being made towards a sounder appreciation of the questions raised by Lord Sandon's measure. On this account, although the committee of the Liberation Society are no doubt entitled to make the reflections they have done on the too indulgent view taken of that bill by many Liberals, and the lateness of their awaking to its real character, yet we think it might have been wise to acknowledge the later declarations made by members of the Opposition as pointing out an element of future strength. For the moment, circumstances are adverse; nevertheless, nothing but patience and steady work are wanted, not only to undo the mischief of last session, but to place the whole interests of public elementary education upon broader and higher ground than the question has hitherto occupied."

THE EDUCATION BILL FROM AN IRISH POINT OF VIEW.

The following, which appeared in the *Carlisle Post*, has been written as an account of the bill from an Irish point of view:—

"After a very severe and prolonged struggle, the Elementary Education Bill has at length passed through the House of Commons. Although it applies exclusively to England, Irish and Catholic interests are largely affected by some of its provisions, and much attention has been given to it by the Irish members. Any measure dealing with the education of the children of the poor in England must, *ipso facto*, concern the Irish Catholics living in England, who are numerous, extremely poor, and quite unable of themselves to provide for the education of their children. The Act of 1870, which introduced the principle of compulsion, and provided for the establishment of school boards, imposed heavy burdens upon Catholics, who were, moreover, placed at considerable disadvantages by its provisions. Whilst compelled to contribute to the building and support of secular schools erected and maintained in a most expensive manner out of local taxation, they were, in addition, obliged to make great sacrifices to build or enlarge their own schools, as unless there were Catholic schools, with sufficient accommodation, and of a very efficient character, they would be compelled to send their children to schools where neither faith nor morals were taught, and where their eternal interests were imperilled. The Act of 1876 has been framed on different principles, and with certain improvements which have been made in some of its clauses, will prove a great boon to those who, while desiring that all should have an efficient and practical education, believe that education to elevate and improve the human mind, must be based on and sanctified by religion. The result of its provisions will be that great difficulties will now be thrown in the way of establishing secular schools at the cost of the ratepayers, many of the existing school boards can be dissolved, and additional Government aid will be given to deserving denominational schools, while the poor will be entitled to the choice of the school to which they may wish to send their children, and if unable to pay for their instruction at it, the guardians of the parish or district will be obliged to do so. The universal establishment of school boards, which was a favourite idea with the Non-conformists and secularists, has also been stopped. Compulsory attendance, which was the plea urged for this gigantic scheme of godless education, has been secured by giving powers to boards of guardians to insist on all children up to a certain age being sent to some efficient school, provided such exists within two miles of their dwelling, and the ground completely cut off from under the feet of those who, under cover of zeal for universal education, were in reality aiming at the establishment in every parish at the public expense of an infidel school, which alone should receive Government assistance, and to which all unable to pay for the entire expense of their children's education should be compelled to send them. This pet scheme of the Birmingham League, a notorious body which has declared war against the teaching of Christianity in any shape or form, has been definitely, and it is to be hoped finally, disposed of to the satisfaction of all, whether Catholics or Protestants, who believe that education without religious teaching, can only result in the expressive language of the late Protestant Bishop of Cashel (Dr. Daly), in making people 'educated devils.' These advantages were not, however, obtained without a most severe and protracted struggle. The bill, and almost every clause and line in it, were fought and contested with a zeal worthy, alas! of a better cause, and certainly the feelings of those are not to be envied who wasted so much valuable time at a critical period of the session, in trying to hinder their poorer fellow subjects from giving their children the inestimable blessing of a Christian education. Lord Hartington, to do him justice, showed but little desire for the inevitable role he was expected to play; but he was compelled by the pressure of a knot of 'irreconcilables,' to lead the onslaught on the Government measure, which he did with little energy or will. The Irish members courageously withstood an enormous amount of pressure which was brought to bear upon them from the Liberal (or rather, in this case, *iliberall*) side of the House, and supported the Government throughout, as well in the debate as in the division lobbies."

STATE-CHURCHISM IN CEYLON.

We have received a large batch of papers from Ceylon, containing full particulars of the high-handed proceedings of Bishop Coplestone, and the consequent estrangement, if not hostility, of a large and important section of the clergy. It appears that the bishop arrived in the island in the early part of the present year. He was well received by both clergy and laity, and there was every disposition to assist him in his work. The bishop was very young (only thirty years of age), inexperienced, ignorant of the country and of the language and requirements of the native population. Moreover, he was a High Anglican, with boundless notions of episcopal dignity and authority, and exceedingly eager to magnify his office.

It appears that there is on the island a Tamil Coolie Mission, which has been carried on most successfully for many years. The mission is a branch of the Church Missionary Society, but it has

been marked hitherto by great catholicity, and, as a result, it has been supported by Christians of all denominations. On the local committee were found representatives of the Wesleyans, Presbyterians, and Congregationalists. Everything has hitherto worked harmoniously and successfully. The mission was well served; its representatives were competent and experienced, and some of them had laboured in the island before Bishop Coplestone was born. It will be readily believed that missionaries who were supported by all classes of Dissenters were not Ritualists, and that they were not likely to regard with favour any innovations introduced by a High-Church bishop. We will not trouble our readers with unnecessary details; suffice it to say, that the bishop claimed an exclusive authority over the working of the mission—an authority which had never been claimed by his predecessors, and which the missionaries and their supporters were unwilling to concede.

When the matter first became public many were under the impression that the missionaries had declined to recognise the bishop's spiritual jurisdiction over themselves, on the grounds that they always had been exempt from episcopal supervision. And if such had been their action, many who now sympathise most heartily with the missionaries, would have found it difficult to do so. Now, however, it is clear that this is entirely a mistake. The missionaries, in this dispute, have never claimed to be independent of their bishop, have never, even in the minutest point, broken their ordination vows of obedience. On the contrary they have most distinctly and formally expressed their adherence to the principles and discipline of the Church as by law established, and their readiness to comply with any requisition of the bishop of the diocese which can legally be demanded from them.

But with this the bishop was not content. He demanded spiritual jurisdiction not only over the missionaries themselves but also over all lay agents, and also the power of deciding where their congregation should meet; and this claim the missionaries declined to recognise.

The result was that this very young and injudicious man, elevated to a position of almost unlimited power by Lord Carnarvon, took upon himself to revoke the licences of the aged and honoured men who had so long and so well carried on the work of God. The Episcopal missile is worth perusal:—

To our well-beloved in Christ—John Alcock, Anthony Ramsden, Cavalier, William Clark, Stephen Coles, Richard T. Dowbiggin, J. I. Jones, C. Jayasingha, W. Oakley, W. E. Rowlands, J. D. Simmons, G. F. Unwin, D. Wood, greeting.

We, Reginald Stephen, by Divine permission Bishop of Colombo, do hereby, in the exercise of our discretion, withdraw, revoke, and cancel, all licence and permission which you, each and all of you, may have, or have had, from us and our predecessors, to perform Divine service, or to officiate in any way whatever in this our diocese.

The result of this arbitrary exercise of power probably took his lordship by surprise. Men of all parties hastened to express sympathy with the missionaries, and indignation at the conduct of the young prelate.

One indignant planter, writing to the *Ceylon Observer*, says:—

I wish to avail myself of this opportunity to state publicly that not a single nominee, either clergy or catechist, of an unfaithful bishop, shall put foot on my estate, nor shall the estate contribute another farthing towards the support of the Coolie Mission until its control is restored to the Church Mission, the clergy of which society have borne the heat and burden of the day. Sound the tocsin loud and far! This is but an underhand move of his lordship to get the Church missionaries out of the island, so as to give full swing to his Ritualistic clergy.

I call upon all planters who think seriously on the matter to hold public meetings in every district, and to give the bishop once for all to understand that they, whatever the bishop and his coadjutors may be, are not traitors to the good old Protestant cause for which their progenitors fought and bled, and that they will not be ridden over roughshod by a bishop or any one else.

And this is by no means an exceptional letter. The local papers have been fairly deluged from day to day with communications of a like import. It is only fair to say that the bishop showed a disposition to retire before the advancing storm. He sought an interview with the missionaries, and said:—

That all the licences having been already withdrawn the missionaries were legally incapacitated from performing any spiritual duties; yet that should they continue to carry on their services he would not regard it as a spiritual offence, nor would any legal penalties be imposed, at least for a time.

The missionaries unanimously and firmly declined to entertain such a proposal, saying that if the withdrawal of the licences had rendered them legally incapable of taking services they could not consent to the commission of an illegal act. Under these circumstances an important meeting has been held in the Galle Face Schoolroom, presided over by Sir C. P. Layard, K.C.M.G., and attended by many gentlemen of position in the island. The meeting was characterised by moderation and ability. Resolutions of sympathy with the silenced clergy and the deprived people were carried with unanimity. A Mr. Edcombe put in a kind word for the bishop, but he was heard with much impatience. It was clearly apprehended that they were not dealing with a petty quarrel between the bishop and the missionaries, but with the broad issue involved between priestism and Protestantism. Mr. Le Feuvre said:

"But we altogether object to the bishop's mode of carrying out the services of the Church—(loud applause)—to the mode in which in which he and his priests administer the Lord's Supper—(renewed applause, in which the speaker continued his remarks, inaudibly, till the boisterous applause concluded, when he was heard saying)—and will resist it, even if we have to go to the steps of the Throne. (Continued applause.)" And the matter will probably have to go to the steps of the Throne, for the missionaries and their friends are in no mood for compromise. By a recent telegram we learn that at the request of the Metropolitan at Calcutta the licences which had been revoked have been restored, pending a reference to the Church Missionary Society at home and the Colonial Secretary.

CARDINAL MANNING ON CHRISTIAN EDUCATION.

Cardinal Manning preached on Sunday morning in the Roman Catholic Cathedral, Salford, a sermon in aid of the cathedral schools. In the course of his remarks he said they had heard a great deal in these last days about religious education, that education could not exist without religion. If what he had said be true, education could not exist without Christianity, and therefore it could not exist without religion. Take Christianity out of the school, and what did they leave behind—reading, writing, arithmetic, geography, physical geology, object lessons, drawing, diagrams; but that was all. They might as well say that to teach a child to sing, or swim, or play at chess, was education. The character of that child was not formed. They might cultivate the intellect, and leave it with a most perverse and pestilent heart. It only touched the heart or the will, and yet this was the ideal to which some men would drive them with precipitate speed. "Education, universal, compulsory, and secular." In God's name, he said no. Universal? Yes; for every Christian child must be made the son of God voluntarily; for every Christian parent must do his duty, and, if he did not, both the spiritual authority of the Church and, he would not deny it, the lawful power of the Christian State, might compel the sinful parent to do his duty to his child, because the child had rights of his own of which the parents could not rob him. But when Christian parents did their duty he knew of no power that could dictate where they should send their children. The education of their children was voluntary, free, and the gift of God. Lastly, secular? Once more, in God's name, no. He could conceive that there were three kinds of men who preached this axiom of universal, compulsory, and secular education. First, those who did not believe in Christianity. But he would not say that all who used the word were unbelievers, for he knew that many did believe. Secondly, those who, seeing the broken, fragmentary, controversial, contentious state into which the English people had been plunged by the miseries of our forefathers, said there was no way to eliminate the religious difficulty but by putting creeds, catechisms, dogmas, doctrines—that is, Christianity, out of the school. Thirdly, there are those, and they were not few, who believed in Christianity, and being grieved at heart by the thought of desecrating their religion, nevertheless, from sheer weariness, sometimes from want of courage, learnt to use the same language as those who did not believe. Against this he would say that there were three kinds of education. This ideal which certain men had set before them in these last six years, and preached and propagated with an activity which was worth imitation, was the worst education that could be conceived. The best education was the education of a Christian people, who, being united in faith, were able to pervade the whole teaching and training of their children in heart, mind, and will, with the faith and the law of God, through the whole course of the day. Even their adversaries would not deny this. The next system of education—which was, indeed, a long descent and a sad diminution of the perfect state—was the state in which we were the other day, and in part were now, that state in which, even if the law of the land should take no cognisance of the religious teaching in the school, it nevertheless left perfect and absolute liberty to the consciences of men. A little while ago men felt profoundly that if adults must quarrel over Christian doctrine, that was no just reason why Christian children should not be taught in Christian schools; but they had come at last to say, if not to think, that Christianity should be put out of the four hours of the school day, and left to the voluntary actions of parents, teachers, and pastors as an appendage, not as the essence, of education. The worst of all education was what we called secular education, that was education without Christianity. They might raise it up to its highest pitch of intellectual excellence, but the mere privation of the knowledge of God and of Jesus Christ paralysed the whole work, robbed the school of all discipline, and rendered the teaching even of morality impossible. The worst of all education would be this—if the schools of England were made extremely secular, leaving Christianity to be supplemented by voluntary action, or to be taught, as some men with a grim mockery had sometimes said, by the parents at home. No doubt the home was the most perfect school; but look at the homes of those who rose before the sun and went to rest when it was down, who went home hungry and famished and wearied out with toil, and who would then say that such parents were to teach their children religion? No, the worst of all education

was that which expelled Christianity from the school. What tillage and sowing was to the harvest, education was to a people. Christian education would rear a Christian people; an education without Christianity would rear a people without Christianity, and a people without Christianity would speedily become an anti-Christian people. By the mercy of God we were a Christian people, and the Christianity which St. Augustine taught had not yet been lost, even among that great multitude who had lost its perfection. The people of England were Christian; they had been baptized, and had received power to be made sons of God, and the men who should deprive the education of England of Christianity would have to answer an account in eternity which he dare not utter in words. He rejoiced to know that over all those waste places where school boards had been established, that in not more than two or three instances had there been a decision that at least the Holy Scriptures should not be taught in the schools. The Catholic schools of England were the lineal representatives of the faith which St. Augustine preached, and he knew well that they would rather sacrifice all things in the world than voluntarily forego a jot or tittle of their perfection. He was confident that the day would come when, if they were, as they would be, inflexible in maintaining Christian education, multitudes who were now tossed to and fro, and were in great peril of losing their inheritance, would turn with confidence to that immutable witness of the Christian faith which had never failed or faltered in times of martyrdom, nor in these more dangerous times when the sun was shining warm.

THE SECESSION OF THE REV. JAMES M'NAUGHT.

The following is from a characteristic article which appeared in the *Daily Telegraph* of Monday:—"Strange to say, Mr. N'Naught has not only 'gone over' from the Free Kirk of Scotland to her Erastian rival, but he has also taken his congregation with him. The proselytes, we are informed, represent 'that patronage alone was the cause of the disruption in 1843, and that the National Church was now more spiritually free and unfettered than it had been before.' They have therefore been moved 'to seek connection with the State-supported Church,' and we are asked to believe that the Act for abolishing lay patronage in the Scottish Kirk is vigorously fulfilling its object. This measure, if we remember rightly, was defined by a witty critic as a bill to legalise ecclesiastical sheep-stealing. We suppose it is from such a point of view that we are now asked to regard 'the M'Naught secession' from the fold of the Free Kirk. Mr. M'Naught, however, has with luckless candour favoured the public with a slightly different narrative of his conversion. His congregational statement throws on the value of the Abolition of Patronage Act a sufficient amount of light to enable us to understand why educated Scotchmen smile grimly when anybody 'hails' what is jocularly called 'the M'Naught secession' as 'one of prime importance,' illustrating the efficiency of the Duke of Richmond's Act for the abolition of lay patronage in the Scottish Church. In estimating the gain of such a convert as Mr. M'Naught to the great cause of ecclesiastical establishments, it may be well to glance at his position in the rival Nonconformist denomination, and at the circumstances which mainly determined his conversion. This gentleman belongs to the small and 'suffering remnant' of Scottish ecclesiastical Tories who are Dissenters not by choice but compulsion. They believe that the Church must be independent of all State control. But they demand that along with that independence she shall be dowered with State support. In the Free Kirk of Scotland they form a minute but dogged phalanx of Presbyterian Ultramontanes, who advocate an ecclesiastical policy strongly resembling that of Pope Pius IX. As two-thirds of their brethren have struck up a godlessly liberal alliance with the United Presbyterian body, or representatives of pure voluntarism, this minority have long been threatening to return to the fold of the Establishment. Not that they love 'Erastianism' more than they did in 1843. They only hate it, and what Dr. Chalmers called the 'wee bit endowmentie,' less bitterly than they detest ecclesiastical voluntarism, even when disguised in a true-blue Presbyterian garb.

"It was thought that if the Established Church granted to the laity the privilege of electing the clergy, one already enjoyed by the people of the Free Kirk, that the anti-voluntary congregations and clergy of the latter would be induced to desert the standard of Scottish Dissent. The Act has been at work for nearly three years. Not more than six Free Kirk ministers have been netted by the Establishment in that time. Of these only one was a man of much culture and education, and it is a curious fact that only in two cases did the flocks follow the shepherds. Perhaps, however, that may have been due to the fact that the shepherds in question had no flocks to follow. Mr. M'Naught, however, had one which went with him, and seemingly this exceptional circumstance has led to his conversion being hailed as 'an event of prime importance,' illustrative of the efficiency with which the Duke of Richmond's Patronage Abolition Act is seducing Nonconformists from their allegiance. To us it appears rather a proof of its failure, not merely convincing, but almost comical in its cogency. For, according to his own frank state-

ments, what are the facts of the reverend gentleman's 'conversion'? It appears that he wanted to have a new church built, and that he desired 11,500*l.* for this purpose. He applied to the Building Committee of the Free Kirk for aid, and they tendered him 60*l.*, stipulating that ere even this loan were granted the right of property in the fabric should be vested in the denomination. The motive for such a shabby offer is easily discoverable. Mr. M'Naught stood to the Free Kirk as a mutinous son—one of the recalcitrant remnant who frustrated their best-devised schemes of union with the voluntary or United Presbyterian body, the object of which combination, of course, is a concentrated attack on the State-Church. Mr. M'Naught, however, was determined to get his new church built even at the cost of eating of the fleshpots of that 'corrupt Erastian Establishment' which he and his friends had spent their lives in denouncing. When his own Church would only lend him 60*l.*, he says that 'God worked mightily in his behalf,' the result of the Divine labours being that he got an introduction to the late Mr. James Baird, the rich ironmaster, who, during the latter part of his life, had a mania for church endowment. Mr. M'Naught confided to Mr. Baird his willingness to be made a proselyte on certain conditions. The somewhat eccentric ironmaster, as all who knew him can testify, was famed for never beating about the bush with the crowds of clerical mendicants who used to beset him with what Richie Monipplies, in 'The Fortunes of Nigel,' calls his 'wee bit siffication,' of which the central idea was generally cash. With that instinct which experience makes a second nature, he knew what Mr. M'Naught meant. So, in his characteristically blunt, homely, broad dialect, it seems, he said to him, 'Wull siller dae't?' It may be remarked, parenthetically, that Mr. Baird's dealings with the Church of his fathers, as the terms of his famous bequest show, had burnt into his brain one vivid idea—that all the subtlest Scotch ecclesiastical problems and difficulties were, to use the language of the chemist, soluble in 'siller.' When he put this pertinent question to the Rev. Mr. M'Naught, that gentleman's soul not only began to yearn more strongly after the 'Auld Kirk' of his fathers, but he says he recognised the bluff, plain-spoken, hearty old ironmaster as one "on whom God had not only bestowed wealth but grace." On being told that "siller" would "dae't," Mr. Baird, it would appear, with practical sagacity, asked "Hoo muckle?" When informed that £11,500 was the figure at which the conversion of Mr. M'Naught and his flock to the State Church could be secured, Mr. Baird, like a "canny" Scot, shook his head and remarked, "That's a lot o' siller for ae kirk." Ultimately, however, the benevolent and staunch old Churchman agreed to give £9,500, if Mr. M'Naught would find the other £2,000. The latter sum was raised. Mr. M'Naught promptly applied to the Presbytery of Glasgow—the local ecclesiastical authority corresponding in jurisdiction to an English bishop—for admission to the Established Church. With the hottest of haste his petition was granted, though one member of the Court, Dr. Lang, suggested that there was something like indecency in sanctioning so precipitately such a rapid conversion or perversion as that of Mr. M'Naught. But the reverend gentleman's "new birth" had been bought by a respected elder of the Kirk literally with a great price. So notwithstanding the law that no "pervert" shall be admitted into the Scottish Established Church without his application being laid before the supreme ecclesiastical tribunal—that is, the General Assembly—Mr. M'Naught was received into the bosom of the Establishment, and his admission is forthwith heralded as one of "prime importance, illustrating the efficiency of the Act for the Abolition of Patronage!"

PRIESTLY PRETENSIONS.

The following extraordinary correspondence in reference to the bazaar lately held at Parton, in connection with the Congregational Church there, has been forwarded to us for publication.

THE REV. W. B. WALLACE TO DR. DICK.
Moresby Rectory,

Whitehaven, July 7, 1876.

Dear Dr. Dick,—I am grieved to see by an advertisement that you propose to open a bazaar in my parish on Tuesday, the 18th inst.—a bazaar which has for its avowed object the raising of funds "for the erection of a Sunday-school," where the unfortunate children of this benighted place may be brought up in gross heresy and antipathy to the Holy Catholic Church of Christ.

It is not too late for you to withdraw, and I feel that you will do so upon mature consideration.

Surely it is not right, and surely, even in a worldly point of view, it is a breach of etiquette that a Churchman should come into a neighbouring parish to lend his countenance and support to most unjustifiable schism.

I use the expression "unjustifiable schism" advisedly; for in former days schism may have had a *raison d'être*, if anything can justify the sin of Korah, Dathan, and Abiram, but now, when the Church's work is done in the Church's way, when there are three services in the church every Sunday, two celebrations of the holy communion every month, services on the festivals and fasts appointed to be observed in the Church of England, when the aged, and the sick, and the dying receive (when they will avail themselves of the privilege) the consolation of our holy faith, when a Church Sunday-school, superintended, and, in a great measure, taught by myself, has been established here—now, I repeat, schism is unjustifiable and inexcusable.

Pardon my remonstrance, and think over the matter. Half the strength of schism is derived from the luke-

warmness of Church people; let it not derive the other half from their mistaken support.

I am, dear Dr. Dick, faithfully yours,

W. BAILLIE WALLACE,
Rector of Moresby.

Dr. Dick.

DR. DICK TO THE REV. W. B. WALLACE.

Harrington, 15th July, 1876.

My dear Sir,—I believe that I have considered your letter as carefully as its importance deserves, and the conclusion I have come to is that I will open the bazaar in question, as announced, without the least hesitation, convinced that in doing so I am acting as a Christian, if not as a Churchman. If the two courses of action are opposed to each other, so much the worse for the Church.

It would be needless for me to enter into your arguments, as our views of the matter in question are too widely different to admit of any reasonable hope of agreement. I can only express my regret that you should look so uncharitably upon people whom, in this part of the country, we are accustomed to regard as fellow Christians, as to call them gross heretics and schismatics, guilty of the sin of Korah, Dathan, and Abiram, and doubtless worthy of the same fate. They are perhaps to be congratulated upon the fact that the laws of our land are such that you have not the power of putting an end to their religious practices in that or some equally effectual manner.

Yours faithfully,
JAMES DICK.

Rev. W. B. Wallace.

THE REV. W. B. WALLACE TO DR. DICK.

Moresby Rectory,

Whitehaven, July 18, 1876.

My dear Dr. Dick,—*"Ne sutor ultra crepidam"* is a good old proverb. The present generation, however, seem to be of opinion that, so far at least as "Divine philosophy" is concerned, every *sutor* may fling aside his *crepidam* and instruct his spiritual teachers with all the gravity of a "Master of the Sentence."

You may be, and doubtless are, a very successful medical practitioner; but—pardon me for saying it—*theology is scarcely your forte*.

It would be vain for me to direct your attention to the ponderous tomes of Mosheim, and Neander, and other writers on the same subject. I can assure you, however, that a study of ecclesiastical history would show you that the Arians, Montanists, Donatists, Pelagians, and other heretics and schismatics, for four or five centuries after Christ, all called themselves "Christians" (!) They existed side by side with the Primitive Church; just as the Samaritans lived beside the Jews, as Dissent flourishes in our midst, they were "opposed to each other" *toto celo*; and yet it was not "the worse for the Church"; for the Church—although there were periods, as, for instance, during the life of S. Athanasius, when she seemed almost crushed—eventually "*ground them all to powder*." The same account, *mutato nomine*, will be given of modern heresy at the second advent of Our Master, and the ultimate triumph of His One Holy Catholic and Apostolic Church.

I could not, under any circumstances, enter into an argument with you on religious matters; as it is my province, as a priest in the Church of God, not to argue with, but to instruct, laics.

It seems to me a great pity that, thanks to the religious indifference of the State, the Church is unable at present to close Dissenting conventicles, and thus check the spread of the "sin of disobedience," and the growth of immorality, lawlessness, and other evils (not to speak of infidelity), which seem to be the natural outcome of Dissent.

In conclusion, permit me to repeat a few truisms. The most deadly poisons are extracted from the most wholesome. No evil is greater than good perverted. *Corruptio optimi pessima*. No error is more dangerous than that which holds in solution a certain amount of truth. Satan himself has been called somewhere "God's ape." "Ye take too much upon you, ye sons of Levi, seeing that all the congregation are holy," said Korah, Dathan, and Abiram—worshippers of God, BUT NOT AS HE WILLED—but they went down quick into the pit, the earth opened her mouth to receive them; and yet we do not read that it was "so much the worse" for God's Israel.

Commending these remarks to your careful consideration, and praying that you may be enabled to see how blasphemously contradictory it is to patronise Dissent one day, and on the next to join in the suffrage of our beautiful Litany, asking God to deliver you from all false doctrine, heresy, and schism,

I am, faithfully yours,
W. BAILLIE WALLACE.

It will be remembered that when, recently, the British and Foreign School was reopened at Keynsham, the Government grant was refused on the ground that there was sufficient accommodation already. Against this decision the Keynsham Dissenters have protested, and the matter has been referred to the Attorney-General. It is now announced that Sir John Holker has decided against Lord Sandon, and has declared that the Education Department is bound to give grants to all efficient schools.

The *New York Independent* says:—"The Liberation Society of England is during the summer as active, although in a slightly different way, as during the winter. Open-air meetings have been and are still held upon the village greens by its agents, and large placards have been posted at the various summer resorts. This plan was tried last summer with great success. The distribution of tracts urging the reasons for the disestablishment of the State-Church is kept up all the year round. The society is a great thorn in the sides of the friends of the Establishment, and their supply of grace scarcely serves to keep them from getting cross whenever they think of it."

THE BISHOP OF MANCHESTER AND THE CONSCIENCE CLAUSE.—In the course of his sermon on Thursday night, at Wakefield, the Bishop of Man-

chester said that in recent discussions on education in the House of Commons, and in which so much unnecessary bitterness was displayed, the Church Catechism was spoken of as the quintessence of sectarianism, and it was said what a monstrous thing it was to require the child of Baptist parents to say words which could not apply to it. It ought to be remembered that there was a conscience clause.

THE LATE BISHOP OF WINCHESTER.—A monument to the late Bishop Sumner has been placed in the cathedral at Winchester, over which see the deceased prelate presided for more than forty years. The monument is in the form of an altar tomb, on which is the recumbent effigy of the bishop. One of the panels bears the following inscription:—"In loving memory of Charles Bird Sumner, D.D. Born, 1790. Bishop of Llandaff, 1820. Bishop of Winchester, 1827. Entered into his rest, 1874. 'Blessed are the dead which die in the Lord.'"

A CLERICAL DRAMATIST.—We learn from the *Middleton Albion* that a new drama, written by the Rev. A. Sewell, M.A., and entitled *Dunstan; or The King and the Monk*, was produced at Litchford Hall, on the 5th inst. The character of Dunstan, Abbot of Glastonbury, was sustained by the author himself with thrilling effect. The moral of the piece is the danger of giving offence to the monks, who were more than a match even for King Edwy the Fair. The play is a burlesque, and merely intended for private representation.

BROMPTON EPISCOPAL CHAPEL.—Messrs. Hards, Vaughan, and J-nkinson are instructed by the Master of the Rolls, the judge to whose court the cause "Mackintosh v. Greenalade" is attached, to sell by auction, at the Mart, Tokenhouse-yard, on the 31st inst., the Brompton Episcopal Chapel, Montpelier-street, Brompton-road. This chapel has for many years past been used for the services of the Church of England, but being unfettered by any restrictions it is available for the purposes of any religious sect. The building has three galleries, chancel, and vestry, and an excellent organ, and contains seats for about 1,000 persons.

THE STATUS OF THE IRISH CLERGY.—A discussion has arisen as to the status of the Irish clergy who resign their curacies in Ireland, and flock over to this country. It is said that several of the bishops are unwilling to receive them, and young men are advised to look out before their ordination, and make up their mind whether they intend to connect themselves with the Established Church in this country, or with the Free Church in the sister island. Certainly it will not be so easy in the future to move from one branch of the once United Church to the other as it formerly was, when both were alike on the same footing under State control and patronage.

DISSENTERS AND RELIGIOUS EDUCATION.—During the recent education controversy, Churchmen have frequently insinuated, and sometimes openly asserted, that Dissenters are indifferent to the education of the young. The best answer that can be given is found in the following table, which shows the number of children receiving religious instruction in Dissenting Sunday Schools:—Wesleyan Methodist Sunday Schools, 725,000; Primitive Methodist, 335,000; United Methodist Free Churches, 176,000; Calvinistic Methodist, 154,000; New Connexion Methodist, 73,000; Bible Christians, 50,000; Wesleyan Reform Union, 13,000; Independent Methodist, 11,000; Congregational Churches, 536,000; Baptist Churches, 334,000; English Presbyterian Churches, 45,000; all other Protestant Free Churches, 100,000; total, 2,552,000.

THE NEW BISHOPRIC OF CORNWALL.—The Bishop of Exeter has addressed a letter to the clergy and laity of Cornwall in reference to the new bishopric providing for a division of his diocese, the Act of Parliament for which he has just received the Royal assent. The bishop, in addition to a liberal annual grant, resigns to the new diocesan all the ecclesiastical patronage which attaches to the see, amongst the principal benefices being—St. Kenwyn, worth 800*l.* a year; St. Gluvias, 800*l.*; Landrake, 760*l.*; St. Probus, 580*l.*; Lzant, 580*l.*; Eglosayle, 460*l.*; Lawhitton, 460*l.*; Morwenstow, 400*l.*; Penzance, 500*l.*; St. Enocher, 385*l.*; Gwinear, 350*l.*; Lelant, 300*l.*; Quethiock, 380*l.*; St. Gennans, 300*l.*; and many of smaller value. Those prebendal stalls in Exeter Cathedral which are connected with Cornwall will be transferred to the new diocese, the seat of which will be at Truro.

CHURCH DEDICATION AT CHISWICK.—Yesterday the ceremony of dedicating the new church of St. Michael and All Angels, in the parish of Chiswick, took place in the presence of large congregations, many persons having been attracted by the announcement that the names of two clergymen who are at present under quasi-ecclesiastical censure would be amongst the preachers during the octave—viz., the Rev. T. Pelham Dale, rector of St. Vedast, Fosterlane, Chesham, and the Rev. A. Tooth, M.A., vicar of St. James's, Hatcham. Still more interest was excited by a statement very freely circulated throughout the parish on Saturday evening that the Bishop of London had inhibited Mr. Tooth, who is beneficed in the diocese of Rochester, from preaching, but this turned out to be untrue, and the dedication services, which were according to the ordinary Ritualistic type, passed off without interruption.

RESIGNATION OF THE BISHOP OF SODOR AND MAN.—The *Liverpool Post* states that the Bishop of Sodor and Man has announced his intention to resign his see at the end of the present year. His lordship has been ailing in health for some time, and has resided at Bournemouth for upwards of two

years. The governor of the island intimated some time ago, that he had advised the bishop not to resign in order that legislation might be accomplished before his successor was appointed. He is the third son of the second Baron Lilford, and was born in 1807. He was rector of Warrington from 1831 to 1854, when he was consecrated sixty-sixth Bishop of Sodor and Man. The revenue of the see is 2,400*l.*, and it is stated that an effort will be made by a party in the insular legislature to reduce this sum with a view of supplementing the incomes of the clergy.

MR. SPURGEON AND AMERICAN LECTURING.—The *Boston Globe* says that in June last the managers of the Redpath Lyceum Bureau, having noticed a paragraph in the Boston papers stating that Mr. Spurgeon was about to visit the United States, enclosed it to him, and wrote as follows:—

Boston, Mass., June 22, 1876.
Dear Sir,—Is the above paragraph true? We have tried so long and so hard for many years to secure you that we thought it impossible, and long since gave up all hope. We are the exclusive agents of all the leading lecturers in America. We will give you 1,000 dols. in gold for every lecture you deliver in America, and pay all your expenses to and from your home, and place you under the most popular auspices in the country. Will you come?—Yours truly,

THE REDPATH LYCEUM BUREAU.
To the Rev. C. H. Spurgeon, London, Eng.
To this invitation Mr. Spurgeon has just returned the following reply:—

Clapham, London, Eng., July 6.
Gentlemen,—I cannot imagine how such a paragraph should appear in your papers, except by deliberate invention of a hard-up editor, for I never had any idea of leaving home for America for some time to come. As I said to you before, if I could come, I am not a lecturer, nor would I receive money for preaching.—Yours truly,
C. H. SPURGEON.

MR. GLADSTONE AND THE IRISH CATHOLICS.—A correspondence has taken place between an "Irish Catholic Layman" and Mr. Gladstone on the University question. In concluding his letter the "Irish Catholic Layman" says:—"With regard to you, Sir, personally, I can state most positively that I only express the feelings of tens of thousands of Irish Catholics when I state that no circumstances can ever change the respect—if permitted I would say the affection and gratitude—I feel towards you, Sir, for what you have done for this country; and I feel perfectly assured that I shall live to see you once again wielding that mighty intellect and noble attributes which God has been pleased to give you in directing the affairs of the British Empire. When the time for taking that position arrives your old and grateful friends in Ireland will prove to the world that Irish Catholics are never ungrateful, and that honesty of purpose, even when directed against what they hold most dear, cannot blot from their memory past favours." Mr. Gladstone replied as follows:—"Accept my hearty but sincere thanks for your kind letter. On the main question I shall be heartily glad if a solution better than that which I vainly offered can be devised. The feelings you describe are not the less valued by me because all probability has ceased of their finding in the future any scope for action."

THE SCOTCH CHURCHES.—The Presbytery of Glasgow has received into the communion of the Established Church of Scotland the Rev. Mr. M'Naught, a Free Church minister of that city, and his congregation, numbering nearly 600 members. The event was referred to in the presbytery as one of considerable significance, as illustrating the value of Lord Advocate Gordon's Act abolishing patronage passed two years ago. Mr. M'Naught belonged to the anti-Union party of the Free Church, which is opposed to disestablishment as strongly and, perhaps, more so than to the use of instrumental music in church service. He has long been out of sympathy with the great majority of his colleagues in the ministry, and he and his congregation had a special grievance against their Church in respect that they were denied the pecuniary assistance they thought themselves entitled to from the Building Committee of the denomination, in the shape of a grant towards the erection of a new ecclesiastical edifice. But the money the Building Committee refused to give, the late Mr. Baird willingly granted, and this generous liberality of a great upholder of the Establishment, together with the fact that patronage had been abolished, induced Mr. M'Naught and his congregation to apply for admission into the State Church. At the meeting of the presbytery on Thursday the petitioners declared their belief that patronage was the cause of the disruption, but now that it was abolished the State Church was more spiritually free and unfettered than it had ever been before.

LORD NORTHBROOK ON RELIGIOUS TEACHING IN INDIA.—Lord Northbrook, speaking at Penryn on the 15th inst., said, although he believed that the day would come when we should give to India the inestimable blessing of a true religion, he was sure it would be a great evil if the Government were to connect itself with any form of belief or religion in India. It was that error which lost the Mogul Empire its power in India. He did not think it would be right or fair for a Government to use the taxation of a country for the teaching of a certain form of religion to the children of the country in Government schools. (Applause.) Therefore, rightly as he thought, the propagation of Christianity in India had been left to the missionaries of the various Christian sects, some of which, he was happy to say, had been very successful, not so much with educated Indians, however, as where they came in contact with the

aboriginal inhabitants in the interior. He had himself visited a part of the country where he believed the native Christians numbered 25,000. Having referred to Chunder Sen, the noble lord said he did not think that any of the Indians would embrace Christianity in any of the numerous forms in which it was now brought before them by European sects. He believed they would go further back and get rid of much of the dogma which had overlaid the foundations of Christianity for nearly 1,800 years, and some of us might live to see them adopt a form of Christianity more nearly approaching the simplicity of the Apostolic Church than any which now existed. (Cheers.)

SPIRITUALITY OF WORSHIP AS CONTRASTED WITH RITUALISM.—Ritualism is opposed to spiritual worship, as the worship of sentiment is opposed to that of the intellect and the heart. The service that appeals primarily, or even principally, to sense, and which excites emotion without reaching the spiritual faculty, is a partial service, and therefore its influence will be neither permanent nor profound. Anything that ministers to sentimentalism rather than spirituality is manifestly out of place. Certainly the development of mere feeling is unworthy of Christian worship. Certainly, too, the offering of that unhealthy emotion, that compassion, that pity and sentimental sympathy to Christ, which the painting and images, the music and ceremony, tend to awaken is unworthy of the Christian worshipper. Christ cannot accept these. Our pity He does not need—He will not have. The true worshipper must "worship God in the spirit, and have no confidence in the flesh." Our service should be the homage of our entire nature. Intellect, conscience, affection, imagination, even sense, may have their place. We may use all without abusing any. As the religious life becomes nobler, however, and the spirituality of man, and God, and heaven is better understood—being no longer forgotten or viewed with dread, as in the earlier stage of the Christian life—there will be less need of sensuous channels for the worship of the soul, there will be less want of helps to feeling in architecture or song. And so we rise to worship above; for in its perfection this is offered in the heavenly sanctuary. True, we rise in our contemplation of that state to conceptions sublime enough of the scene and the song. But we err if we think only of emotion awakened, or of the play of mere feeling and in fancy. Service is, after all, the order of the heavenly life.—*Evangelical Magazine.*

REV. LL. D. BEVAN ON THE WAR.—Preaching on Sunday night before a densely-crowded congregation on behalf of the League in Aid of the Christians in Turkey, at Tottenham-court-road Chapel, the Rev. LL. D. Bevan, LL. B., said the Eastern Question was one especially belonging to religion, because at the bottom of this war was the strife of religions—the battle between the Crescent and the Cross. As citizens of England they were bound to take some side in the struggle. It was a subject for their sympathy and prayers, and he made an appeal for those Christian peoples who were suffering in the East. What steps should the nations take was a serious question for diplomacy, but still more so for the people of Europe. Let the true heart and conscience of Europe speak out, and according to that and not to the opinions of statesmen let action be taken. When the fleet was sent to Besika Bay, Turkey and all the nations understood that England would stand by Turkey, but they were now told that it was in consequence of certain disturbances at Constantinople being apprehended. By the act of sending the fleet, Turkey, England, and the nations were deceived. People said, "Why interfere in the struggle?" Why, humanity demanded it. In the nineteenth century it would have come to a pretty pass that the great European Republic of Nations should allow one nation to break every law of humanity without saying one word. The religion of common humanity demanded that they should not stand by as a nation, and hear and see the acts Turkey was committing. Having spoken of the cruel and unjust way in which the Christians in Turkey are treated, the preacher asked the congregation, Did they wonder the Christian population rose in rebellion? Having read an account from the *Daily News* of the Turkish barbarities in Bulgaria, Mr. Bevan remarked that these were the atrocities Christian England sustained—atrocities denied at first, but irresistibly confirmed every day. He put these things before them that they might know how to direct their prayer, and, when the day came, to lift up their voices and hands as to the part England ought to take. A collection was made for the Turkish Christians.

We are not surprised to learn that the new novel, "Mr. Gray and his Neighbours," recently reviewed in our columns, has met with great disfavour in some clerical circles. We learn from a contemporary, the *Pilot*, that it has recently been turned out of the Lincoln County Library by the clerical committee. The way in which the book shows the total failure of the State-Church to leaven the masses with Christianity, and the outspoken language in which it denounces the worldliness of what are called the superior clergy make it a dangerous foe to official religion of all sorts. At the same time we should scarcely have thought that the inhabitants of Lincolnshire were so priest-ridden as to allow half-a-dozen clergymen to dictate to them what they may venture to read, and what they must avoid as literary poison. However, such appears to be the fact. Lincoln would seem to have its *index expurgatorius* as well as Rome.

Religious and Denominational News.

CHARLOTTE-STREET CONGREGATIONAL CHURCH, CARLISLE.—A social tea-meeting of the church and congregation was held in the schoolroom on Wednesday, the 16th inst., when Mr. D. Hamilton, the senior deacon, presented the Rev. W. A. Wrigley, the pastor, with three volumes of "The Congregational Union Lectures," and a copy of the late Dr. Spence's work, "The Intercessory Prayer of our Lord," the gift of the deacons and a few friends. The following gentlemen took part in the meeting:—The Rev. W. A. Wrigley; Messrs. Carruthers, Todd, Hepworth, and Dowell.

AUCKLAND, NEW ZEALAND.—The Congregational church, under the pastorate of the Rev. Warlow Davies, M.A., have succeeded in erecting a building capable of accommodating 500 persons at a cost of about 3,300*l.*, exclusive of site. It was opened in February last, when only 300*l.* remained to be contributed to entirely free the church from debt. For nearly eight years the church has been sustained by the voluntary offerings of the people, and notwithstanding the extraordinary efforts put forth in purchasing site and erecting the hall and church, the ordinary revenues of the church have increased, the total amount contributed during the last ten years making, with the proceeds from sale of old chapel, over 10,000*l.* The church numbers over 150 members, and the Sabbath-school and other agencies are reported as in a very satisfactory condition.

NEWPORT, ISLE OF WIGHT.—The first anniversary, and the recognition of the Rev. B. Crowther, pastor of Nodehill Church, Newport, Isle of Wight, took place on Aug. 13 and 16. On Sunday special sermons were preached by the Rev. W. Robertson, of Romsey. On Wednesday a large number met at tea, the schoolroom and chapel being profusely decorated with flowers; the meeting was under the presidency of the Rev. W. J. Brennan, West Cowes. It was reported that during the twelve months of Mr. Crowther's ministry there had been a large increase of congregation, many additions to the church, and upwards of 60*l.* advance in contributions. Through Mr. Gould the church and congregation presented to Mr. Crowther Dr. Stoughton's "Ecclesiastical History," five vols., and the four vols. of the new series of the "Congregational Lecture," in token of their high esteem. A dozen ministers took part in the meeting.

Correspondence.

VILLAGE PASTORS.

To the Editor of the Nonconformist.

SIR,—I am sorry that your correspondent, "A Country Pastor," did not see the two letters to which mine of the 2nd inst. was intended as a reply. That fact, I hope, may be taken as an explanation of the spirit and tone of the "two or three remarks" of his which appear in your last issue. I do not care to enter into a defence of my own character or of the motives which prompted my reply to your former correspondents. But as neither of them have thought fit to favour us with a rejoinder, I will, by your kind permission, say a word or two in reply to "A Country Pastor."

I am sorry to have to say that the history of many of our churches compels me to believe that the pastors of some of them have mistaken their calling. A failure in one or even in two places may possibly be accounted for so as to free the pastor from blame, but when he has been the pastor of a number of churches, possibly in different localities and circumstances, and all with the same unvarying result—when in every case the church and congregation has become fewer in numbers and feebler in influence—it requires no special inspiration to see that that man (whatever his professions may be) is not in his proper place, and it strikes me that the pastor who is not acquainted with numbers of such cases "must have lived in smoke all his days." It is quite true that pastors of churches are not the only men who have mistaken their calling. Other men have done the same, and, as a rule, when they have found that they could not maintain themselves and those who were dependent upon them without constant or even periodical appeals for the sympathy and help of the charitable, they have acknowledged their mistake by changing their vocation; and what I complain of is that so few of our pastors, even when proved to be inefficient, are disposed to do the same. As to your correspondent's suggestion that I, as "an occasional preacher" may possibly have mistaken my calling, allow me to say that I do not think that I have, seeing that I have a distinct and definite call from some pastor, deacon, or other church official for every sermon I preach, and I have many more calls than I can possibly accept, though I never ask any one to give me a call, nor have I ever requested a friend to recommend me to a vacant place.

I can assure your correspondent that I have no wish to interfere with his wearing black cloth as much as he likes, or as much as he can afford, only do not let him suppose that his words will have more weight with a discerning public simply because he wears black cloth. My remarks upon that point were made in reply to what I understood to be a complaint that ministers with small incomes were expected by their people to wear it; but as a "Country Pastor" wears it from choice, my remarks cannot possibly apply to him. Is it a fact that "every profession, trade, &c., has its peculiar style of dressing"? I was not aware of it, and that is one reason why I object to ministers, who do not in theory profess to belong to a priestly order, adopting one. I am in the habit of meeting with "lawyers, doctors, shopkeepers," merchants, schoolmasters, and bankers, &c., and I am sure that I have never known any of them from any peculiarity of dress; and why should Christian teachers, who do not profess to be priests, be an exception?

In conclusion, allow me to say that I regard the interests of the Church as of more importance than the interests of the individual, even though that individual be a pastor. As to our village pastors, I believe some of them are amongst the excellent of the earth. I believe they are doing their Master's work in their Master's spirit; and, believing this, I honour them, and, to the extent of my ability, I am willing to help them. But I fail to see that this ought to prevent me saying what I think ought to be said about others; and I will promise your correspondent that neither his insinuations, sneers, nor attempts at wit shall prevent my doing so whenever a fitting opportunity presents itself.

Yours,

AN OCCASIONAL PREACHER.

Bradford, Aug. 19, 1876.

LIBERAL BATTLE-CRIES.

To the Editor of the Nonconformist.

SIR,—In my letter of last week I ventured to interpret the call of events. With your permission I will now suggest one or two rallying cries for the scattered forces of Liberalism. In a long and interesting letter just to hand from an ex-clergyman—one who has done what I would fain hope many more will before long do, broken away from the State-Church priesthood and risen to the dignity of a simple citizen, earning his daily bread by the management of a dairy farm—I find the following pertinent inquiry: "Cannot certain general principles be set forth as banners round which Liberalism may collect its scattered fragments?" Then follows this suggestion:—"I would propose that it should fall back on certain incontrovertible principles—principles, that is, about which there can be no sustained dispute, such as these, for instance, that the land of the nation belongs to the whole people, and that the people for its own good allows all exclusive rights that are granted to individuals in the use of it. Still more obviously that the church of the nation belongs to the whole people, &c., &c. I think the phrases 'The nationalisation of the land,' and 'The nationalisation of the Church,' might express two of the aims of Liberalism!"

Now, Sir, dismissing my correspondent's theory respecting the "Church," as one wholly inadmissible from an anti-State-Church standpoint, I submit there is matter for serious reflection in his first suggestion.

I am free to confess that I have hitherto looked pretty much askance at the various schemes of our land reformers. My Radicalism is in reality the outcome of an intense Conservatism. The feeling akin to terror which our present Government inspires within my breast is owing to what I conceive to be its revolutionary character. For instance, the predominant anxiety of the Government has been to prop up the Established Church. Indebted to the twenty thousand priests of that Church for its lease of power, it has shrewdly guessed that the renewal of the lease depends upon the security of the tenure by which those priests hold their positions of influence. But as Macaulay said just previously to his subsidence into a Lord, in a debate on the bill of the Lord Advocate for providing stipends for the Edinburgh clergy—"The unpopularity of an Established Church, is a very different thing from the unpopularity of the preventive service, of the army, of the police. The police, the army, and the coastguard may be unpopular from the nature of the work which they have to do, but of the Church it may be said that it is worse than useless if it is unpopular, for it exists only to inspire affection and respect,

and if it inspires feelings of a character opposite to respect and affection, it had better not exist at all. Most earnestly, therefore, I implore the House not to support an institution which is useless, unless it is beloved, by means which can only cause it to be hated."

Just so to-day. It is simply revolutionary to do what the Government has been doing during the past six months—bolstering up the Establishment at the cost of gross injustice to other religious sects. Hundreds of parish schools which are being utilised by a semi-Romish priesthood as propagandist institutions, are to be saved from the wholesome surveillance of a democratic School Board, or the death which is their due, in order that a hated monopoly may be perpetuated.

Returning from this digression to the ex-clergyman's thought touching the land, I feel that the time is fast approaching, if it is not already here, when despite of our predilections, or our fears, the great land question must be grappled with. The tremendous accumulations of our Lord Overstones are fraught with disaster. No fear of the vague charge of communism must much longer deter us from boldly affirming that for one man to claim absolute proprietorship over more acres than are owned by the whole industrial population of the country is an anomaly equally perilous and appalling. From one end of England to the other comes the urgent cry of the tillers of the soil for a stake in the land they cultivate, and the only response they get is a fresh absorption by a bloated Cressus. The consequences are chronic discontent, and melancholy departures to foreign lands. Our millionaires hug their title-deeds, and count their gold, and vainly hope that by compelling their tenants to vote the Tory ticket, they may go on thus till the crack of doom. Were I a revolutionist I should with the annals of the French Revolution before me, glory in this false security. "Go on, my lords," I should say, "Add farm to farm! Buy up the poor men's homesteads! Heap up your hoards of wealth! Pour forth your benedictions on a Disraeli! Put a coronet on his head! Bow the knee to your Empress! Side with despotism everywhere! Hurrah the Turks! Laugh at crushed and tortured humanity! Crack jokes over slaughtered patriots! Air your wit over ravished virgins whose only crime was their relationship to an oppressed people! Go on, gentlemen! On with the dance!"

But I am no revolutionist—far from it; and therefore I say let there be instant and most radical reform. By some means or other a large percentage of our half-million of field-workers must have secured to them at a moderate rental a few acres of land. Let this fatal aggregation of land into a few hands be checked by a land-tax proportioned to a man's holding, and at the death of a landowner let all over, say a thousand acres, be tithed on behalf of the landless. Let Government hold these taxed acres, and lease them out to the most intelligent and thrifty of the labourers.

A Liberalism that would nerve itself to grapple with this gigantic problem might, perhaps, frighten into Toryism some of its rich adherents, but it would soon attract to itself something infinitely more valuable. Every close observer of political events during the past decade must have seen that the weakness of Liberalism has been its aristocratic and millionaire adherents. These were the stones round Gladstone's neck which dragged him and his party down to destruction. They have dragged down many a great man and destroyed many glorious combinations ere this. A good exchange, therefore, would it be, to part with a score or two of them for the hearty co-operation of the thousands of intelligent mechanics and labourers who are beginning to feel an interest in political affairs. It is a very significant fact, and one that I take to be full of promise for the future of the Liberal party, that at every large gathering of the working classes, the programme of an advanced Liberalism is heartily endorsed. Disraeli may have the money-bags and the brewers, the publicans and the priests at his back, but he has not got the heart of the English people with him. If anyone doubts this I would recommend him to attend a Conservative working men's demonstration such as that held a month or two ago in the town of Reading. I happened to be there that day, and of all the preposterous shams that I ever witnessed that sight surpassed them all in utter senility. A good deal of Tory gold was scattered about, and plenty of Tory beer was drunk, and town rowdiness was in *excelsis*, but as for any intelligible expression of political opinion from working men, such as I have heard in the same town from members of the Liberal associations, there was not even the bare attempt. The whole affair was a most grotesque

absurdity, and the only wonder was that fine old English gentlemen like Mr. Benyon, or equally honourable younger ones like Colonel Loyd Lindsay, could be found willing to accord their sanction to such absolute charlatany.

The all-important work before the Liberal party is to get a firm grip of the people's great, rough, toil-begrimed right hand, and the only way to secure this is to deserve it. We must have done with all patronising of the sons of toil. On a fair and just equality as man to man must they be approached. In constituencies where the toilers are a majority there should be a hearty assent to their claim, if it be urged, of a share in the representation. I for one have reached a conviction that the elected of five thousand shrewd workmen would in all probability compare favourably with the chosen representative of landlordism, or the nominee of a priest-ridden borough. One gets increasingly sick of mere gentility. A few hours up in the gallery of the House of Commons observing attentively the action of those three hundred gentlemen behind Mr. Disraeli, is a cure for all time of golden calf-worshipping. If the working classes of England did not elect a more sagacious, business-like three hundred, I should be content to renounce for evermore all claim to political acumen.

A RADICAL.

[By a printer's error the word "dearest" in the early part of my last week's letter reads "dearest," and further on "rural" malignity should be "real" malignity.]

LOOE: A HOLIDAY SKETCH.

Notwithstanding the doubtful advantages offered by the "Flying Dutchman," the far west of England is not to be reached without a tedious journey. And if the Great Western Line should often repeat its recent exploit of accomplishing three serious accidents in a week, Cornwall may become a closed county to all holiday traffic, except by sea. Our own experiences date from the day after the now famous Radstock collision. Calculating, with miserably fallacious logic, that any considerable accident is likely to prevent others for a time, we accompanied the Dutchman's wild career as far as Exeter, and then jogging on by much slower stages, were deposited at a Cornish roadside station, with the suggestively Celtic name of Menheniot. Thence, as twilight deepened into darkness, we drove by deep lanes, and steep hills, and wooded valleys, to the once renowned, but now obscure and decayed, seaport of Looe. Here, through a narrow inlet between two rocky headlands, the tide rushes in and out, filling and emptying two divergent sheets of water, called locally rivers, but really fiords on a small scale, after the fashion of Norway. On either side of the inlet two clusters of houses seem fighting and pushing each other in a struggle for precarious footing on rocky ledges and steep slopes, or on the narrow margin between a precipice and the harbour. These clusters of houses form the ancient towns of East and West Looe, and between them, protected by a breakwater, lined by quays and crossed by a bridge of many arches, is the port. Half-a-dozen well-appointed fishing-boats, engaged just now in the pilchard fishery, and as many schooners or brigs, loading copper ore and granite, form the whole of the marine. From the breakwater a long crescent of coast leads the eye eastward towards Plymouth, while to the west the view is shut in by a conical green island close to the shore, and lacking only a crown of grey towers to be as picturesque a feature as St. Michael's Mount. The tide that rolls in upon the rocks is as stainless and transparent and sparkling as a sea of glass.

East Looe belongs to the venerable fraternity of unreformed boroughs which have recently borne the brunt of Sir Charles Dilke's eloquent satire. West Looe also formerly had its corporation and its mayor. But not being sufficiently alive to its privileges, it suffered them to fall into disuse. East Looe, more wise in its successive generations, has taken good care that no lapse of ceremony or observance should furnish a pretext to a reforming age. And therefore its corporation, and its aldermen, and its mayor continue amicably to appoint each other, and to enjoy unscathed the honours and dignities connected with the management of a snug little corporate property. Nay, they are showing their vitality by erecting a new municipal palace, which we at first thought to be intended for a "national" school. But true to the stately traditions of Mr. Ruskin's golden age, this ancient body allows no undue hurry to betoken any fear of possible extinction. The method of procedure, as at present observed, seems to be this. A single

workman, smoking a placid pipe, carries five bricks slowly up a ladder, and proceeds leisurely to lay them. Then surveying them fondly and meditatively for awhile, he feels a fresh inspiration, and descends the ladder for five more bricks, which are lovingly treated in a similar manner. This plan, we should imagine, would be quite after Mr. Ruskin's heart. It gives great opportunity to individuality, especially so long as only one workman is employed. It takes time, no doubt. Perhaps the workman, if he is young, and not worn out with carrying up the bricks, five at a time, may live to say, "I built the Town Hall of East Looe." Then he will be made an alderman, with perhaps a ladder and five bricks for a coat of arms, and the legend "Perseverance accomplishes all things." But even if the occupation should become hereditary in his family and descend to his grandson, as, we suppose, used to be the case in the good old times, what does it matter? Is not the Corporation of Looe immortal? There is one thing which we certainly do like in this arrangement, and that is its grand oblivion of trades' union rules. We should like to know what the Amalgamated Building Trades, or whatever the proper tribunal is, would say to a respectable bricklayer, acting as his own labourer, and, as if that were not enough, actually taking two hands to his work! But then Looe has no railway station.

Thus the ancient corporation of Looe bids time to wait its pleasure. But the old proverb is avenged in the matter of the tide. It seems odd that with high hills round it the town should not be able to keep its head, or perhaps we should say its feet, above water. Perhaps, however, its occupations are such that every one wants to be as near the water as possible, and in the scramble they over do it. At any rate the quays, and some of the lower streets, are scarcely more than six to twelve inches above an ordinary spring tide, and a strong south-east wind occasionally makes the former a humble imitation of Venice. This day we watched the stream running in towards the winding woodland "river" above, till the water touched the very lips of the quay, and the bulwarks of the ships in port were high above the streets. Strolling down into the lower part of the town we found the main street impossible without wading. The flood stretched from door to door, but happily there were no cellars to fill. Making a detour, we passed the back yards of some cottages in which the children might have taken a sea bath from the door-steps, or, as appeared likely, on the kitchen floor. Some boys paddling about were engaged in a discussion as to whose fault the visitation was, a dispute which seemed to us at first as irrelevant as a discussion of the responsibility of Tenterden Steeple for Goodwin Sands. "It's your own fault," says one. "It wasn't me," says the other. "Yes, it was," shouted a woman from another door, whose wrath made the youngster extremely thankful for her insular position; "You know it only wanted putting the plug in," she continued, "and yet with a lot of hulking fellows like you about, there wasn't one had the sense to do it." So then we understand that the good people of Looe, or at least parts of it, are as dependent on their "plugs" as the Hollanders upon their dykes. But to think of leaving such important arrangements to the casual consideration of boys! It is as bad as Mr. Bessemer's happily defunct scheme for making the stomachs of a whole shipload of Channel passengers dependent on the discretion of a small boy with his hand on a lever. What imp of that disagreeable age could possibly stand the temptations of such a position?

But let us not be misunderstood. It is only at high tides, and then only in special parts, that Looe is thus amphibious. And the clear salt water seems beneficial rather than otherwise. The place has special attractions, though in the joy of discovering a really quiet refuge, we are not at all anxious to exaggerate them. A row or sail up the "West River," as it is called, combines the freshness of the sea with the beauty of a succession of embowered lakes. After the first turn out of the harbour, the wide space of placid water seems entirely shut in by wooded hills; and the assertion of the boatman that you can proceed upward for three miles appears to be flatly contradicted by the evidence of your senses, for there is the woody boundary only half-a-mile away. But just as it seems that you must inevitably run upon the bank, the scene changes, the verdant hills recede, the water widens out, and a long perspective stretches towards another point of the compass. In fact, as already hinted, it is, on a small scale, like a journey up a Norwegian fiord, only that here the banks are formed of woods instead of sterile rock. The trees

hang so closely over the water that in some places the lower branches are, as it were, ruled straight, as though by artificial trimming at just the level of the highest tides.

Looe has a school board, as vigorous, and apparently more active, than its corporation. Hand-some new schools have already placed it beyond the reach of Mr. Pell's insidious clause. Looe also has two churches, one for the west town and one for the east. But a single curate serves them both, and there is only one service in each. On the other hand, the chapels count at least half-a-dozen, and there is apparently not one without its two Sunday services, besides those in the week. But, indeed, Cornwall, like Wales, is a standing proof that the provision of churches, even in a poor district, is more likely to be effectively made by voluntary devotion than by any State machinery.

DR. ROBERT HALLEY.

Full of years and of honours, Dr. Halley, the most venerable and one of the most venerated of the patriarchs of English Nonconformity, died last Friday at Arundel at the ripe age of eighty years. So well and so actively had our old friend worked in most recent times, so familiar was still his figure amongst us, that few supposed his age to be what it was. The once black hair had, it is true, been white for many years, but the vigour and robustness of his intellect seemed unimpaired. But some men keep themselves young in heart and brain, and to a great extent in physical constitution, by drawing daily from that Fountain of Life that never fails. Of such was Dr. Halley, of whom it may be said that his heart was as young and fresh in the last year of his life, as it was when it first experienced conscious emotion.

A sketch of Dr. Halley's life, with an admirable portrait, appeared in the *Sunday at Home* three years ago, and to this—but mainly to the Doctor's own speech, in October, 1872—and some other sources we are indebted for the facts of his life. Dr. Halley was born at Blackheath on August 13, 1796, so that he died only a few days after his eightieth birthday. He was a younger son of a Perthshire Robert Halley, who came to England, and married a Dorsetshire young lady at Bere Regis, of the name of Ann Bellows. We are told that he had little early education; but the Doctor's own sketch of his early life, as given when the presentation was made to him, in October, 1872, is so graphic that we must give the facts—transferred from our own columns—in his own humorous way. Speaking first of his father, he said:—

Like some young Scotchmen, he had a propensity to travel southward, and, coming to England, became head gardener to the Earl of Bute, the favourite Minister of George III. at Luton Park. But a sad trouble to his father was that there were no Presbyterians in the neighbourhood, and he removed to Bere Regis, in Dorsetshire, where there were some Presbyterians; but of a sort that had never been heard of before. The service began with the music of flutes and violins, which sent forth most un-*Presbyterian* music. (Laughter.) The preacher was a most cautious man, and instead of believing everybody else wrong but himself—(laughter)—he believed everybody to be right as well as himself, and therefore avoided controversial topics. His father at Bere Regis became acquainted with a Presbyterian draper, whose daughter became his (Dr. Halley's) mother; so that he was a Presbyterian both paternally and maternally. After a time his father came to London and took some extensive market gardens at Blackheath, where he (Dr. Halley) was born on August 13, 1796. He lost his mother at an early age, and was sent to reside with a bachelor uncle in Dorsetshire, where he was sent to a school kept by the curate of the parish, an Oxford man, who took care to let his pupils know it—(laughter)—and who taught Latin in the true Oxford fashion. He was taught the Latin rules before he could scarcely understand a word of them—(laughter)—but in after years, as he knew those rules by heart, he got an undeserved reputation for being a prodigious Latin scholar. (Laughter.) From Dorsetshire he was removed to a school at Maize Hill, Greenwich, and taught mathematics, &c., by the compass maker in the dockyard at Deptford, who, however, had no compasses to make, and when asked by a commissioner appointed under Fox's administration how many compasses he had made, prudently and wisely answered, "All that had been required." (Laughter.) When he left that school it was thought that he might assist his father in cultivating his beautiful flowers—but his fingers were so clumsy that the roses he budded never bloomed, and he tried the orange-trees with no better success. (Laughter.) His father consequently thought he was fit for nothing better than a parson. (Laughter.) Being under deep religious convictions at the time, he became a member of the Independent Church at Deptford. He became a teacher in the Sunday-school, and his maiden speech was at the head of a deputation from the school to the chairman of the Sunday School Union, who pronounced a remarkable eulogy on his speech, which was talked about, and the deacons invited him to enter the ministry. He was advised to enter Homerton Academy, and did so on January 18, 1816. He remembered the first evening he was there and the pupils whom he met. How grateful he was for the instruction received in that college under Dr. Pye-Smith and Mr. Walford. Five years and a-half passed pleasantly there, when Mr. Walford talked to him about his future settlement. He had a strong recommendation to go to Plymouth. He went there and preached

several times, and he was told his last sermon was liked best of all, chiefly because it was the last. (Laughter.) After that he preached at Royston and St. Neots, and was invited to become the pastor of the latter church as successor to the Rev. Thomas Morell. He went there on June 11, 1822, and remained there till 1826. The ministers who conducted his ordination, he believed, had all passed away, and he scarcely knew where to find any man who was present on that occasion. After the ordination an event occurred. As he believed most young men of good morals did, he fell desperately in love—(laughter)—but his income being only 120*l.* a year he resolved, nevertheless, to get married and take pupils, both of which he did, and his pupils comprised young men of the best families of the neighbourhood. He mentioned especially Mr. Mackenzie, from whom he derived a reputation as a teacher. After five and a-half years there he was invited in 1826 to Highbury College. It seemed an honourable position. They were looking out at the college for a classical resident tutor. Why he was fixed upon he never knew. At St. Neots he might mention that, becoming associated with a young medical man, they thought the soil there was peculiarly suitable for growing poppy-heads and camomile flowers; and since that time a great deal of the light soil near St. Neots had been converted into garden grounds, and supplied the markets of Leeds, Sheffield, and Manchester. He came to Highbury and remained thirteen years, forming there friendships which had endured to this day, and to which he believed he might ascribe the testimonial of to-day. (Hear, hear.) He left Highbury College—he hardly knew why—but he fancied the work was monotonous. He knew the Odes of Horace so by heart that he fancied he used to fall asleep when the students began to read them. (Laughter.) Various circumstances made him wish for a change. He went to spend the Christmas vacation in Manchester, and preached three sermons there. He had a unanimous invitation to become the pastor of the congregation. He heard a great deal of the marvellous eloquence of his predecessor, and of the difficulty of keeping together a congregation in the centre of Manchester, where the church was at that time, and of the demand that would be made for platform speaking. He consulted friends, and carefully considered the matter, setting apart one day for solemn prayer to God to direct his steps. After doing so the darkness and perplexity seemed to pass away, and at ten o'clock he said to his wife, in a tone of decision which surprised her—"It is all settled; it is quite decided; there must be no more vacillation. I shall go to Manchester at Midsummer." At Midsummer, 1839, he went to Manchester, and spent eighteen years most happily in that populous city. He looked upon those as the most important years of his life—perhaps the most useful—and he thought of them with unmingled satisfaction and gratitude. He had much to do there. Dr. Parker knew what Manchester life was. However, he had his health remarkably; and those early and latter rains which people usually feared so much in Manchester—(laughter)—did not trouble him. He declined other invitations when in Manchester. Amongst others, he had an invitation to become president of Coward College, but his congregation would not let him go. (Hear, hear.) That large place, Cavendish-street Chapel, was undertaken while he was in Manchester, and he had the pleasure of seeing the buildings and works completed and paid for to the last farthing before he left. Why did he leave Manchester? He could scarcely tell. He began to think the work would be oppressive to his advancing years. One of the most interesting parts of his work there was the winter course of lectures to young men. For seventeen years these continued. He referred the matter of leaving Manchester to his God who had guided his steps; and he came to London. The fifteen years he had just spent at New College had been the happiest of his life. Who would not be happy with such tutors and students as he found there? At Highbury and New Colleges he had taught two generations of men—the fathers at Highbury, the sons at New College. All the circumstances of his life at New College were known to his audience almost as well as to himself, and he thanked all the persons there for their affectionate regard.

This pleasant, humorous, graphic sketch does not of course tell all, for it does not tell of what Dr. Halley did, it simply tells of the positions that he occupied. Those who knew him knew how hard he studied at Homerton under Dr. Pye-Smith and Mr. Walford—two of the greatest and most useful professors that the English Nonconformist colleges have known. Here he laid the foundation of a wide and rich scholarship, which he used with abundance in every office which he was subsequently called upon to fill. It was when he was at St. Neots that he married Miss Rebecca Jacob, eldest daughter of a timber-merchant at Deptford—a lady meet for such a man. At St. Neots the doctor's salary was only 120*l.* a year, and he took pupils to supplement it, one of them being Morell Mackenzie. His classical tutorship at Highbury is well remembered by many now living. While occupying this position he did brave public service—more difficult than it is now. He took a prominent part in the anti-slavery movement and in the Lady Hewley's Charity controversy. During his seventeen years' ministry at Manchester he threw himself thoroughly into the Anti-Corn Law movement, and Sir James Graham's Factory Bill found no more vigorous opponent than Robert Halley. Dr. Halley early connected himself with the Anti-State Church movement, and was its steadfast adherent and advocate. Of his work at Manchester a writer says:—

No man was more gifted with the capacity of clear statement, and he could on the spur of the moment stand up on the platform at the Free Trade Hall and pour forth a torrent of eloquence that would bring his hearers to their feet and move their enthusiasm to tumultuous cheering. But as a minister of the Gospel his greatest triumphs were won. In the days of his prime, when he was delivering his winter Sunday evening lectures, the chapel was crowded up to the pulpit stairs, with a congregation drawn not from Manchester alone, but from all the country round. Young men

from Ashton, Bolton, Bury, Oldham, and the intermediate villages, walked many weary miles to hear his discourses, and the effect they produced lives still in its influence on the lives of hundreds of Lancashire's most worthy sons. While in Manchester he maintained a congregation of not less than 1,500 people, a Sunday-school numbering more than 1,000 scholars, besides a large day-school. On the building of the new chapel and schools the congregation spent 30,000*l.*, and when Dr. Halley left there was not a farthing of debt on the place. During the whole of this time his own income never exceeded 600*l.* a year, and after the marriage of his daughter he voluntarily gave up a hundred of this, saying he could not think it right to make a profit of the Christian ministry.

A writer in the *Manchester Examiner*, referring to his Manchester life, assigns to Dr. Halley an inferior power as a preacher, but says,—

As a platform speaker Dr. Halley had few equals, and no superiors amongst his reverend brethren in this city. After hearing him in the pulpit you were surprised how on the platform all the hardness and stiffness went off—how the hesitation disappeared. The doctor rushed at the oratorical fences like a young hunter, and carried his audience away at a hand gallop. His illustrations were apt, his humour contagious, his inuendoes—especially a quiet dig in the ribs to a pretentious apostle—pierced the stoutest armour: he became sprightly and eloquent and pathetic and denunciatory by turns, and his audiences almost invariably rose at him. The last political speech we heard him make was when Sir John Potter and Mr. Aspinall Turner were candidates for Manchester, and the doctor on that occasion was as good as the best of the laymen present.

Of Dr. Halley's later life in London at New College he has spoken himself, but has not told that he had been President of the Congregational Union in 1855, and that his office, in succession to Dr. Harris, was that of principal and theological tutor. This life culminated at the presentation, at the London Tavern, in October, 1872, of 3,100 guineas to him with an appropriate address. One of the last speeches, if not the last, made by Mr. Binney was on this occasion. Here, too, Dr. Stoughton said that he was the oldest of Dr. Halley's old pupils.

Since his retirement from New College Dr. Halley has frequently preached, but during the last spring he began manifestly to lose strength. He then retired to Arundel for the summer. He was reluctant to leave London, and had a presentiment that he should not return alive; but went for the benefit of other members of his family. The change, however, was beneficial, and he recovered both in health and spirits. He preached his last sermon on the 25th June, and wished to preach on his eightieth birthday; but when the day came, relinquished his wish. On Wednesday last he showed some signs of weakness, but there seemed to be no cause for apprehending immediate danger. On retiring to rest the night before he died, he knelt down and said, "I thank Thee, O God, that Thou hast been with me to the last." On Friday, he became unconscious, but was without disease or pain. At ten minutes before twelve he breathed his last "so gently and peacefully," as we are informed, "that we could not say which breath was his last."

Some particulars remain to be referred to. Dr. Halley was one of the ablest of the Nonconformist literati. His works on the Christian Sacraments and on Puritanism in Lancashire are standard works, and will remain so. Dr. Halley also wrote for the *Eclectic*, the *British Quarterly*, and other journals. His recent articles in the *Congregationalist* have been frequently referred to in these columns. His style as a writer was remarkably vigorous, direct, animated, and humorous. Our friend has gone. With him all Christian public work had many help, all private life a noble example. Few men could one like so much to have resembled as Robert Halley. For his human likeness was equal to his Christian likeness, and in all he was as brave as he was affectionate and devout.

We are informed that the funeral service for Dr. Halley will be held on Thursday (to-morrow), at Abney Chapel, Stoke Newington, at twelve o'clock. It is expected that Dr. Newth, Mr. Godwin, and G. B. Johnson, of Birmingham, will take part in the services. Sermons will be preached at Clapton-park Chapel, by Dr. Aveling, next Sunday morning, and at New College Chapel in the evening, by Mr. Bevan. It was Dr. Halley's especial desire for a long time, that these ministers should preach his funeral sermons, as they would represent his Highbury and New College students.

SCHOOL BOARD FOR LONDON.—

ACCUSATIONS AND REPLIES.

We have great pleasure in giving publicity to the subjoined concise and admirable paper issued by the School Board Policy Defence Committee in view of the elections in November next.

I.

It is said, *The Board has been guilty of great extravagance in school buildings.*

And how is the charge sustained? By an appeal to the average cost of schools in the whole country!

Is this fair? Is it not simply impossible to build anything in London—be it house, factory, or school—as cheaply as is possible in thousands of rural towns and villages? Surely in all common fairness London should be compared with large towns.

Take, then, the average (estimated) cost of board schools in the thirteen large provincial towns for which Parliament has obtained returns, and com-

pare that with the (estimated) cost per child accommodated in London, and London is only a few shillings more than they. Whilst their average is 9*l.* 14*s.* 9*d.* per head, the London board's average, in spite of the exceptionally high price of London labour, is only 10*l.* 7*s.* 9*d.*

Or take a still more limited number of these towns, say Liverpool, Newcastle, Bradford, and Huddersfield. The average of the whole of these towns per child is 12*l.* 8*s.* 2*d.*, whilst the average in London is 10*l.* 7*s.* 9*d.* This shows that the London Board has built at upwards of 2*l.* per child less than they.

It must be borne in mind, too, that these comparisons are between estimated costs, because only of estimated cost has Parliament obtained a return. But whilst the London board estimated to build at 10*l.* 7*s.* 9*d.* per child, it actually built at less than its estimate. The real cost is 9*l.* 8*s.* 4*d.*

II.

It is said, *The Board has been reckless in the price given for school sites.*

It is true that the board has in some cases, given enormous prices for sites: in such, for instance, as St. John's-lane, Clerkenwell, 13,500*l.*, and Tower-street, Seven Dials, 15,600*l.*; and that the average cost per child in respect of sites is much higher than in the principal towns of the country.

But where in the world is land so valuable as in London? And where even there, is it so valuable as in those densely populated parts in which children having been most neglected,—most neglected, probably, just because of the exceptionally high price of the land there,—the large proportion of the board's school provision has had to be made?

Economy has reduced the cost of buildings, but what economy could possibly have reduced the value of land?

III.

It is said, *By extravagance in buildings and sites, the rate is made exorbitant.*

The rate for building and site exorbitant! For these purposes it is not quite one penny in the pound. That sum is paying the interest of the money borrowed, to pay for all sites and all buildings, including the exceptionally costly ones; and what is more, that same less than a penny is paying back the borrowed capital as well.

Surely less than a penny in the pound for the buildings and the sites of the whole metropolis is neither too much for the work nor too oppressive on the rate.

IV.

It is said, *The Board manages its schools extravagantly.*

It does so, it is said, because—

Firstly—It gives extravagant salaries to its teachers; and, Secondly—Because it furnishes its schools expensively.

(1) As regards the first point—Extravagant salaries to its teachers—

It is true that teachers' salaries are now higher than they were a few years ago, and it is equally true that the board is paying these higher salaries. But how was it possible that such a sudden and increased, enormously increased, demand for teachers should be made throughout the country without raising, as a consequence, a teachers' market value? And how was it possible for the board to avoid giving these higher salaries? The rise took place by a law which the board did not make, and which the board could not repeal.

As a mere matter of fact, however, the board did try to obtain teachers at lower salaries than it now pays—tried, too, for a long time—but it failed; and, as another matter of fact, it was only by offering its present salaries—salaries which are about the same as the salaries given in the best large voluntary schools of the kingdom—that it was able to obtain its supply of teachers.

(2) Then as regards the second point in the charge viz., the extravagant supply of school apparatus, of books, maps, &c., it is said the board provides too much and of too good a quality.

This charge rests on a misconception of facts.

When a school at its start is furnished with apparatus, the whole cost of that apparatus is charged on the first year's expenses; yet, at the very least, the books will last two years, the maps for four or five years, the blackboards five or six years, and so on. Though this whole cost must appear in the first year's account, it ought, in all fairness, to be spread over a period of, at the very least, two years. Thus it is at once reduced to one-half.

When it is remembered that the board has opened no less than 120 large schools, and has thus charged to their starting year the whole expense of their apparatus, this consideration is surely of the very first importance.

(3) Again, the cost of school maintenance is increased for the present by the number of temporary schools which the board starts in neglected districts. These are in the largest available, yet often very small, hired premises. But they are to be transferred to some large school-building which is being erected near. Now what is the consequence?

In these small temporary premises the cost of the head teacher—a serious item in school maintenance—is divided over eighty or 100 scholars, whereas in the large and permanent premises it will be divided over 250 or 300. The increased staff required in the larger schools is of the under and less costly teachers.

The same contemporary cause tends to further increase in the cost of fittings. Three times the size of school does not require three times the quantity of apparatus. One set of maps, for instance,

will serve a school of 300 as well as a school of 100.

On this point, let the following fact speak. Whilst in September, 1872, when most of the scholars were in temporary schools, the net cost per annum was at the rate of £2 3s. 6d. per child, in September, 1875, when many of the schools had moved into permanent premises, it had gone down to £1 9s. 6d.

(4) Still again. The cost of school maintenance is, to the ratepayer at least, still further temporarily increased, by the ignorance of the large proportion even of the elder scholars in board schools.

What says the Government on this point?

Speaking of big and ignorant scholars in its Education Report 1875-6, it says, "That these children, as might have been anticipated, are found in large numbers in board schools is shown by the fact that, while 36.5 per cent. of the scholars in voluntary schools examined in Standards I., II., and III., are above ten years of age, the proportion of the scholars so examined in board schools is as high as 43.3 per cent. * * * These figures account for the relatively low rate of grants hitherto earned by these schools."—(p. xiii.)

So much for the amount of ignorance among elder scholars in board schools generally. And what is true of all is especially true of the board schools of London. Ignorance is costly. What the grant does not buy, the rates have to find. But this loss of grant is only temporary.

As schools have been longer established, and efficient teaching tells, Government grants will be increased. Already this is visible. The grant in the year 1875 (see House of Commons Returns, 24th March, 1876) was in the London board schools, 4s. 8½d. more per child than in the preceding year.

And secondly, side by side with this increased knowledge and increased grant, has been a reduction of the proportion of teachers to the scholars. Whilst hard work has to be done, the staff must be larger. When the work is over, it may be diminished. Consequently with the 4s. 8½d. per child increase in grant, there has already commenced a decrease in the number of teaching staff, which will be equal to a saving of 10,000l.

V.

It is said, *The Board has built for too many children.*

But what are the facts?

The total number of children of school age and of the elementary school class is 614,600. The number for which voluntary schools provide is 238,000. The number for which the board has made and is making provision, is 181,000. That is for the 614,000 children, when the board buildings are finished, there will be 469,000 school places, and one hundred and forty-five thousand six hundred children will be still left without.

In every town, some children are, of course, left unprovided for. School places are not wanted for them; they are sick or necessarily occupied.

For this class, it is the custom of the principal towns in country to allow 16 per cent., that is, to provide school places for eighty-four children in every hundred. The rule of the Education Department of the Privy Council is to allow thirteen per cent., that is to provide for eighty-seven children in every hundred. But the School Board for London has allowed twenty-three per cent., that is, it has only provided up to seventy-seven children in every hundred. It has therefore not built up either to the rule of the Government, or to the practice of the country.

Yet some persons have urged the board still further to increase this unusually large allowance of twenty-three per cent. into no less than thirty per cent. In other words to increase the number of children, without a school place, up to two hundred and seven thousand. Then, say they, the board would not "over-build."

But why should London children be so much worse, so very much worse provided for than the children in every other part of England?

VI.

It is said, *The Board is emptying voluntary schools.*

Has the board policy emptied voluntary schools? What are the facts—facts given by the voluntary schools themselves? Since the board began its work there has been an increase in their average attendance—an increase in the total of more than thirty-six thousand scholars. Some few of these schools are now board schools.

Doubtless, speaking generally, there has been a rearrangement of school attendance, children have, very naturally, ceased to go great distances to school after a school has been built next door to them. But for every child so taken from old established schools by the nearer new ones, another child has been sent to fill its place, and, what is more, 36,000 scholars have been sent besides.

According to their own testimony, and the testimony of Government Reports, the voluntary schools of London were never so full as they are to-day.

VII.

It is said, *The Board builds schools whilst it leaves in voluntary schools thousands of vacant places.*

The "vacant places" are practically imaginary, for one of these reasons:—

(1) Some districts of London have more school-places than they require, but how can these school-places, though they are vacant, be made available for children who need them? Of what use are vacancies in Sydenham for children in Bethnal Green?

(2) Again. In some cases the fees are too high

for the poorest families living in the neighbourhood. Of what use is a 4d. school to people who can ill afford a 1d.?

(3) Then again. Some schools are of a special character, and parents positively refuse to send their children to them. Of what use are vacancies in Catholic or semi-Catholic schools for Protestant children? In all justice and by the express instructions of the Education Act, the board is bound not only to consider the sufficiency of school-places but also their "suitability."

(4) Still again. The managers of some schools, often for the very best reasons, refuse to admit more scholars than the school will accommodate at ten square feet to a child, whilst the statistics of vacant places are calculated at eight square feet per child. Of what use are 100 places in a school if the managers positively refuse to admit more than eighty scholars.

(5) And still again. The managers of some schools refuse to admit "the disreputable class of the population," however numerous it may be in their locality. They may be justified in refusing such children, but would the board be, therefore, justified in neglecting them?

VIII.

It is said, *The Board has not got hold of the ignorant.*

What better authority can we appeal to, on this point, than the school standing of the children?

The board has in its schools 126,800 scholars; of this number 87,000 are in the boys' and girls' schools—of this number no less than about 39,000 are in Standard I., i.e., are learning the alphabet, very simple words and addition. 36,000 are in Standards II. and III., i.e., are only at readings with slightly advanced words, long division, and rules of money.

Remember none of these scholars have passed in these subjects, but are only preparing to pass.

That is 75,000 out of the 87,000 are far short of the rule-of-three, indeed have not mastered the very simplest elements of the three R's.

As for the rest, where is the surprise if they be somewhat more advanced, when it is remembered that not a few of them the board has had under instruction for two and three years?

Government reports even call attention to board school scholars' ignorance. "We find," says the report of '75-76, "that whereas in voluntary schools sixteen per cent. of the scholars examined in Standard I. are above ten, the proportion in board schools is no less than twenty-five per cent., while in Standard II. the proportions are thirty-eight and fifty-one per cent., and in Standard III. sixty-eight and seventy-seven per cent. respectively in voluntary and board schools. These figures show the large numbers of new scholars now found in board schools."—(p. xiii.)

IX.

It is said, *The Board has not got hold of destitute and neglected children.*

Let it be remembered that the board cannot touch neglected children but only neglectful parents, and that such parents can be compelled only by the magistrate. And what are the facts?

(1) At the very least 50,000 parents have only consented to send their children from the street to school by repeated warnings, reasonings, and entreaties.

(2) No less than 21,000 more cases of parents, who would not do right by their children by these milder methods, have been brought before the magistrates, and in ninety-nine out of every 100 cases the magistrate has convicted the parent, and ordered that the unfortunate children should be sent to school.

(3) In some cases, however, everything has failed; either parent or child or both proved hopeless, and 2,500 children have, therefore, been taken from their parents' custody and placed in certified industrial schools where they are saved from a vagrant and criminal life.

On this point, what says Her Majesty's Chief Commissioner of Police? "In the opinion of the commissioner, the action of the school board is having an appreciable effect on juvenile offences, and this will be much more apparent in future years." (Private letter directed to be written to a Member of the Board.)

And, above all, it is a great and glorious fact that 164,500 children are now in London's efficient schools who would not have been there but for the action of the board.

X.

It is said, *After all the board's expenditure, the board schools are less successful than voluntary schools.*

Less advanced, maybe, because of the vast amount of ignorance—ignorance, too, among the older scholars—with which it has had specially to deal but not less successful.

Let the following facts testify:—

Taking the latest returns of the schools of the whole country (August 31, 1875), and of the school board (March 24, 1876), in reading, the London board schools are still not equal by about 1½ per cent. to other schools; but they are already superior to them by about two per cent. in writing, and are slightly superior in arithmetic.

Remembering that the vast majority of the schools with which the board schools are compared are long-established schools, and that the board schools are all of but recent date, the fact that on the whole they are already equal to them in efficiency surely proves that though, as yet, less advanced, they are not less successful.

Again, rough as has to a great extent been the

board teachers' material, whilst in Government grant the long established schools earned on the average 12s. 7½d. per child, the London board schools earned 13s. 0½d.

What says this fact as to the wisdom of the board's plan and the final economy of good teaching?

XI.

It is said, *The Board has been both wasteful and harsh in the enforcement of its bye laws.*

As regards the first point.

It must be remembered the board has to take all the necessary steps to enforce attendance not only at its own 216 schools, but at all the other 600 or 700 schools of London—Church of England, Roman Catholic, Wesleyan, British, and numerous efficient private adventure schools, in all with a roll of 387,000 scholars. No less than sixty-one of the board visitors are exclusively devoted to districts in which there are no schools but voluntary schools. On this vast extent of its work it has no option. But as parents become sensible of their duty, and the 387,000 children acquire habits of punctuality and regularity in school attendance, the cost of compulsion will be necessarily and considerably diminished.

As to harshness in enforcing the laws nothing could be more contrary to the spirit and intention of the board, and not even against the board's officers has any single charge of harshness been sustained. Errors in judgment have occasionally been evident; but of these remarkably few. Out of the 21,000 whom, as a last resort, the board has been unfortunately obliged in the interest of children to prosecute, the magistrates have not dismissed anything like one in a hundred.

In every single case, before prosecution, the board had previously given to the prosecuted numerous opportunities to send their children to school, and in every case had brought motive after motive to bear upon them; and this again and again. To have declined to prosecute at last would have been to add to the culpable neglect of parents the surely not less culpable neglect of the board.

XII.

It is said, *The Board Schools give a godless education.*

If the exclusion of catechisms and denominational dogmas from education makes it godless, the charge is true. But does it? The children in board schools read the Bible, join in hymns and prayers, and are taught those principles of morality and religion which are suited to the capacity of a child. They do this for at least half-an-hour. They do this every day. They do this in every school.

THE WAR.

The Powers, according to a Belgrade telegram, are exercising a strong pressure upon the Serbian Government in favour of peace, or at least an armistice. The Prince has, up to the present, however, declined to accede to their representations. On Thursday he gave separate audiences to the British, French, Russian, Austrian, Italian, and German Consuls. The *Times* correspondent, telegraphing on Friday, says:—

"Within a day or two the Great Powers will be addressed by the Serbian Government. The Note will be of some length, but I believe it will be to the effect to be gathered from what I stated yesterday as the decision arrived at by the Prince, the Government, and the Committee of the Skupstina, all acting in concert—namely, to treat for peace on the basis of the *status quo ante bellum*, but to reject any treaty of peace involving the deposition of Prince Milan, the annexation of any portion of Serbia to Turkey proper, or the administration of affairs in any part of Serbia by Turkish officials. The Note is drawn up, but before it is sent to the Powers it will be once more revised and submitted for final approval to a Council which has been summoned by the Prince for that purpose. The existence of the Note, which was not known to the army or the people, will be a surprise to both; but there seems to be no reason for apprehending that it will not meet with the general approval of the country.

The *Daily News* correspondent at Belgrade says that the convocation of the Parliamentary Committee of Seventeen appears to have quieted the reported discontent of the people, and restored confidence in the Government. He adds that if the Turks make no important progress during the next month, time may be given to the many Russian officers proceeding to the front to reorganise and restore confidence to the Serbian soldiers, and that thus the situation may considerably change for the better. The *Times* correspondent also remarks upon the rapid development of Russian sympathy in the Serbian cause, which he says is every day becoming more ostentatious. The Serbian Government and the Committee of the Skupstina have, he says, just succeeded in obtaining a loan of 3,000,000 roubles in Russia and on wonderfully reasonable terms.

The special correspondent of the *Daily News*, at the headquarters of the Turkish army at Trebinje, furnishes an account given by Mukhtar Pasha himself of the disastrous engagement with the insurgents on the 23rd ult. Mukhtar Pasha attributes his defeat entirely to Osman Pasha continuing to advance in direct disobedience of orders. The Turkish losses were principally in superior officers, nearly the whole of the staff being either killed or taken prisoners. Two Krupp guns were lost. A Cettinge telegram dated August 18 says:—

The main body of the Turkish Army, which was encamped near Vucidol, having been completely annihilated, the position of the Montenegrins has become so favourable that Prince Nikita, accompanied by ten

battalions, was enabled to transfer his headquarters to Bjelopawlic in order to strengthen the Montenegrin forces on the frontier of Albania, where large bodies of Turkish troops are being concentrated. The chief command of the troops in Herzegovina has been conferred on the Vojvoda, Peter Vukovica. He has received orders to observe and frustrate the movements of Mukhtar Pasha, and to prevent any reinforcements from reaching him.

It is stated here that General Tcherniaeff's reports of conscious victory have changed the peaceful dispositions of the Russian Government. Even the Emperor Alexander, confidently expecting a favourable change in the position of the Servians, has abandoned his mediatory efforts. It is asserted that the Porte possesses undeniable proofs that Russian consular agents have been inciting insurrection in Bulgaria.

The efforts of the Conservative party to overthrow M. Ristice and induce Prince Milan to appeal to foreign intervention for the conclusion of peace have up to the present not succeeded, although the Conservatives were supported by the Princess Nathalie, and the formation of a Marinovitch-Cristic Ministry at one moment appeared imminent. The efforts of the Conservative party are represented not to be inspired by personal views alone, but by the conviction that the prolongation of the war will not only imperil the *status quo* of Servia, but the Obrenovitch dynasty itself. They argue that if Servia demands foreign intervention it is only M. Ristice, the soul of the present Cabinet, who will be sacrificed; whereas, if the war continues and the Turks eventually occupy Belgrade, the Conservatives think that the Powers would not then be able to obtain the re-establishment of the former order of things, and that Servia would lose not only her dynasty but her fortresses.

Two hundred and fifty Russian officers are now on the Servian muster-rolls, and great numbers are *en route*. Many Germans are also in the army. The Russian officers lately arriving are vastly superior in ability to the early volunteers. The German officers are declared to be the best by competent judges at the front. The presence of these later arrivals in the army of the Morava is stated to have already vastly improved the discipline of that force. It is generally believed that Russia would join England in mediation if the latter took the initiative.

THE TURKISH ATROCITIES IN BULGARIA.

Yesterday the *Daily News* published a letter from its Bulgarian correspondent, detailing the scenes he had witnessed at Batak. He says:—

As we approached, our attention was directed to some dogs on a slope overlooking the town. We turned aside from the road, and passing over the debris of two or three walls, and through several gardens, urged our horses up the ascent towards the dogs. They barked at us in an angry manner, and then ran off into the adjoining fields. I observed nothing peculiar as we mounted until my horse stumbled. When looking down I perceived he had stepped on a human skull partly hid among the grass. It was quite dry and hard, and might, to all appearances, have been there for two or three years, so well had the dogs done their work. A few steps further there was another, and beside it part of a skeleton, likewise white and dry. As we ascended, bones, skeletons, and skulls became more frequent, but here they had not been picked so clean, for there were fragments of half-dry, half-putrid flesh still clinging to them. At last we came to a kind of little plateau or shelf on the hillside, where the ground was nearly level, with the exception of a little indentation where the head of a hollow broke through. We rode towards this with the intention of crossing it, but all suddenly drew rein with an exclamation of horror, for right before us, almost beneath our horses' feet, was a sight that made us shudder. It was a heap of skulls, intermingled with bones from all parts of the human body, skeletons nearly entire rotting, clothing, human hair, and putrid flesh lying there in one foul heap, around which the grass was growing luxuriantly. It emitted a sickening odour, like that of a dead horse, and it was here the dogs had been seeking a hasty repast when our untimely approach interrupted them.

In the midst of this heap I could distinguish one slight skeleton form still enclosed in a chemise, the skull wrapped about with a coloured handkerchief, and the bony ankles encased in the embroidered footless stockings worn by the Bulgarian girls. We looked about us. The ground was strewn with bones in every direction, where the dogs had carried them off to gnaw them at their leisure. At the distance of a hundred yards beneath us lay the town. As seen from our standpoint, it reminded one somewhat of the ruins of Herculaneum or Pompeii. There was not a roof left, not a whole wall standing; all was a mass of ruins, from which arose as we listened a low plaintive wail, like the "keening" of the Irish over their dead, that filled the little valley and gave it voice. We had the explanation of this curious sound when we afterwards descended into the village. We looked again at the heap of skulls and skeletons before us, and we observed that they were all small, and that the articles of clothing intermingled with them and lying about were all parts of women's apparel. These, then, were all women and girls. From my saddle I counted about a hundred skulls, not including those that were hidden beneath the others in the ghastly heap, nor those that were scattered far and wide through the fields. The skulls were nearly all separated from the rest of the bones, the skeletons were nearly all headless. These women had all been beheaded. We descended into the town. Within the shattered walls of the first house we came to was a woman sitting on a heap of rubbish, rocking herself to and fro, wailing a kind of monotonous chant, half sung, half sobbed, that was not without a wild discordant melody. In her lap she held a babe, and another child

sat beside her patiently and silently, and looked at us as we passed with wondering eyes. She paid no attention to us, but we bent our ear to hear what she was saying, and our interpreter said it was as follows:—"My home, my home, my poor home, my sweet home; my husband, my husband, my poor husband, my dear husband; my home, my sweet home," and so on, repeating the same words over and over again a thousand times. In the next house were two, engaged in the same way; one old, the other young, repeating words nearly identical. "I had a home and now I have none; I had a husband and now I am a widow; I had a son and now I have none; I had five children and now I have one," while rocking themselves to and fro, beating their heads and wringing their hands. These were women who had escaped from the massacre, and had only just returned for the first time, having taken advantage of our visit or that of Mr. Baring to do so. They might have returned long ago, but their terror was so great that they had not dared without the presence and protection of a foreigner, and now they would go on for hours in this way, "keening" this kind of funeral dirge over their ruined homes. This was the explanation of the curious sound we had heard when up on the hill. As we advanced there were more and more; some sitting on the heaps of stones that covered the floors of their houses; others walking up and down before their doors, wringing their hands and repeating the same despairing wail. There were few tears in this universal mourning. It was dry, hard, and despairing. The fountain of tears had been dried up weeks before, but the tide of sorrow and misery was as great as ever, and had to find vent without their aid. As we proceeded most of them fell into line behind us, and they finally formed a procession of four or five hundred people, mostly women and children, who followed us about wherever we went with their mournful cries. Such a sound as their united voices sent up to heaven I hope never to hear again.

FOREIGN MISCELLANY.

It is stated in a Bucharest telegram that the number of Servian refugees already in Roumania is estimated at 20,000.

M. Gambetta intends to visit England in order to study the manner in which the income-tax system is carried out.

The Ottoman Embassy in London is authorised to engage twenty or thirty English surgeons for service with the Turkish armies in the field.

The *Golos* says that the Russian land army can now be brought up to 2,500,000 men without counting the Opolchenie or national militia.

The *Defence*, a clerical organ, says it has received information confirming the existence of a conspiracy at Rome to bring about a lay election for the next Pope.

The Italian Ministry of Public Worship has directed all orphanages now under the management of Roman Catholic corporations to be henceforth under lay management.

A great exhibition of sacred objects will be opened in the Vatican on May 21, 1877, in celebration of the jubilee of the Pope's elevation to the Episcopate.

It is said that a French company is being formed in Paris to make arrangements for an International Exhibition on a grand scale to be held in Rome in the year 1880.

A correspondent, says the *Jewish World*, writes from Syria that about 12,000 inhabitants of the city and suburbs of Damascus have been carried off by cholera during the last three months. Most of them were Mahomedans, only about 500 being Jews and Christians.

The *National Zeitung* states that the Prussian Government has instituted comprehensive inquiries relative to the establishment of a great system of canals, with a special view of connecting it with the systems of the neighbouring countries.

The Italian Minister of the Interior has addressed a circular to the Prefect, prohibiting all religious processions outside the churches. The Prefects may, however, authorise a procession if a demand for it is addressed to them a fortnight before its taking place by the clergy interested in it.

According to information which reaches Paris from the wine-growing districts, a most favourable harvest is expected both as regards quantity and quality. The two modern enemies of the vine, the oidium and the phylloxera, this year have almost disappeared. The grain harvest, on the whole, is declared to come up to what is understood by an ordinary average yield.

Garibaldi has written from a sick bed an address to the Slavonian youth, in which he tells them that their cause is that of civilisation, "although the Pope supports the Crescent against the Cross." The major excommunication has been pronounced against all Liberal Papists who favour the election of the next Pope by the popular vote of the clergy and people.

The sale of masses seems to be a thriving affair—at all events on the Continent, and doubtless at home as well. It appears that demand for masses pour in upon the continental priests in such torrents that they are unable to execute the orders they receive, and consequently they send the greater part off to priests in the provinces, deducting merely a percentage for commission. Two abbés, Vidal and Lacombe, were condemned at the close of last year to ten years' imprisonment, and interdiction of civil rights, for having forged receipts for masses which had never been said or sung.

The correspondent of the *Manchester Guardian* telegraphs from Madeira:—"Despatches from the West Coast state that the King of Dahomey has seized all the whites and their people and threatened to kill them. They are closely imprisoned in their factories, and no communication

whatever is allowed. Fifteen hundred warriors are at Kotoni (Cutani), the town nearest to Lagos. Refugees were coming in hourly, but many have been caught. Some of the whites are reported to have escaped to the fleet. Whydah is completely cut off. The whites are principally French; no English. The commodore is up the Niger, but was expected daily at Lagos."

The *Ittihad* (Union) says that the Mussulmans in India having learnt that some European State was organising a crusade against Islamism, have telegraphed to Constantinople that they would enrol 60,000 volunteers. The Turkish Government having replied that they had no need for soldiers, but were in want of pecuniary succour, the Mohammedans of India have opened subscription lists, and have fixed a general offering of 10s. per head of all the Indian Mohammedan population. The *Ittihad* concludes its reflection by saying, "If there exist any people in Europe who believe in the possibility of expelling the Mussulmans from Roumelia, this simple fact which we have quoted should be sufficient to demonstrate what might be the results of a special command addressed by the Khalifeh to the Mussulmans."

Mr. Donald Mackenzie, the director of the North-West African expedition, is returning to England to enter into arrangements in this country for opening up trade with North Central Africa. It appears that the chiefs have sanctioned his proposal, and that the authorities of the Canary Islands are prepared to give every support to the project. The real mouth of the ancient inland sea has been discovered, and it is said that the depression behind the sand-bar at the mouth of the channel is about 230 feet below the level of the sea, and that the bar is about a mile and a half in length by about 300 yards wide, thus leaving only a distance of about 300 yards to be cut through in order to admit the sea into its ancient bed. The British Vice-Consul of Lanzarote accompanied the expedition to see the mouth of this extraordinary channel, and was also present at a meeting of chiefs on the African coast.

The *Daily News* correspondent at Lisbon telegraphs on Saturday:—"The greatest commercial crisis experienced for thirty years has just commenced. The suspension of the Union Bank of Oporto is announced. Many of the banks are temporarily closed, owing to the run upon them, and among them is the Bank of Portugal. They are short of gold, and are waiting for supplies from London. Public order has not been disturbed. A Royal decree prolongs for two months the payment of bills and other obligations. It is considered that the crisis has arisen out of that of Oporto, augmented by groundless panic. In a few days all will be right. The directors of the Bank of Portugal have posted up a notice explaining the cause of the suspension, and promising to resume payment next week. The Commercial Association has held a meeting, at which it advised the Government to take efficacious measures to ameliorate the present state of things. The London and Brazilian Bank is firm, and continues its payments."

MR. GLADSTONE AT HOME.

A correspondent of the *Liverpool Daily Post* gives an account of a visit paid by 500 of the Liberals of Leigh and Tyldesley on Saturday to Hawarden Castle, the grounds of which had been placed at their disposal by Mr. Gladstone. The report says:—"During the day the ex-Premier walked out among the excursionists, and put a number of questions relative to the places they had visited. He pointed out two trees—one an oak, the other a beech—which he said the family greatly prized. They were not very strong in trees in Lancashire. (A Voice: 'We cut them down the same as you.') Yes; it was by cutting them down that they improved them. (Laughter.) They were a Liberal club, and would understand that they cut down what was rotten. (Laughter and cheers.) They then got more air and more light for what was sound. (Cheers.) Had they many musical clubs in their town? (Voices: 'No, very few.') Manchester was the most musical place in all Lancashire—in fact, the people of Lancashire were altogether very fond of music. Having ascertained that many of them had visited the old castle, Mr. Gladstone said there was a good deal more of it than could be seen, and some day excavations would be undertaken. It formed one of a long series of castles that ran around the coast of Wales, and also down the border between England and Wales. In those days the Welsh people were very difficult to manage, but now they were the most easily managed and governed people in the whole of the country. (Laughter and applause.) If they looked in the newspapers, they would see that very often they gave the judge of assize a pair of white gloves, and they seldom saw a heavy case of crime. (Hear, hear.) He must say the Welsh were a very well-conducted people. (A Voice: 'They are Tories,' and laughter.) No; they happened to be mostly Liberals. (A Voice: 'I wish we had more in Lancashire.') Yes; they would follow a good example. ('Hear, hear,' and cheers.) (Another Voice: 'They must be Liberals with a Gladstone amongst them.') They were Liberals before he ever came. They had many Welsh people in Liverpool, but he did not think they gave the authorities much trouble. (Hear, hear.) An excursionist expressed a hope that Mr. Gladstone would be Premier of England again."

The remark was received with cheers, but Mr. Gladstone replied, 'He's too old, sir. (No.) That's my opinion.' Another voice exclaimed, 'We'll make him an earl when we want to get rid of him.' This was followed by much laughter, in which the right hon. gentleman joined. Mr. T. T. Hayes, jun., president of the Leigh Liberal Club, moved a vote of thanks to Mr. Gladstone for kindly allowing them to view the grounds. (Loud cheers.) Mr. Gladstone briefly responded to the vote, and then retired."

MR. DISRAELI'S FAREWELL ADDRESS.

The following is Mr. Disraeli's farewell address to the electors of the county of Buckingham, whose representative he has been since July, 1847:—

TO THE ELECTORS OF THE COUNTY OF BUCKINGHAM. GENTLEMEN,—The Queen having been graciously pleased to summon me to the House of Peers, I return to you the trust which for so many years you have confided in me as your member in the House of Commons, an assembly in which I have passed the greater part of my life. It has been a period of trying occasions and memorable events, and if I have been permitted to take some part in their management and control: next to the favour of our Sovereign, I am deeply conscious I am indebted for that opportunity to the fidelity of your feelings.

Throughout my public life I have aimed at two chief results. Not insensible to the principles of progress, I have endeavoured to reconcile change with that respect for tradition which is one of the main elements of our social strength, and in external affairs I have endeavoured to develop and strengthen our Empire, believing that the combination of achievement and responsibility elevates the character and condition of a people.

It is not without emotion that I terminate a connection endeared to me by many memories and many ties, but I have the consolation of recollecting that, though I cease to be your member, I shall still have the happiness of living among you, and that, though not directly your representative, I may yet, in another House of Parliament, have the privilege of guarding over your interests and your honour.

Your deeply obliged and ever faithful servant,
(Signed) B. DISRAELI.

Epitome of News.

Her Majesty the Queen, accompanied by Prince Leopold and the Princess Beatrice, and attended by the Duke of Connaught, in command of her escort, unveiled on Thursday last the statue of the late Prince Consort in Charlotte-square, Edinburgh. There was an immense crowd of spectators, and the Queen was greatly cheered both on her way from Holyrood and back again. The ceremonial lasted half-an-hour, and was carried out in strict accordance with the programme. In the evening the city was illuminated.

Her Majesty, accompanied by Prince Leopold and Princess Beatrice, arrived at Balmoral from Edinburgh at nine o'clock on Saturday morning.

Only eighty public Acts were passed in the late session, commencing on the 8th February and ending on the 15th August, being a period of six months and one week. Last year the session produced ninety-six public statutes.

It will be interesting to gentlemen who contemplate the starting of newspapers to learn that some 70,000*l.* has been sunk in the *Hour*.

The Buckinghamshire papers state that a requisition has been sent to Mr. Joseph Arch requesting that he will consent to be put in nomination as a candidate for the borough of Aylesbury at the next general election. His answer is expected to be received early in the present week.

The Rev. L. Tyerman, author of the "Life and Times of John Wesley," has now in the press a biography of George Whitefield, which will be published by Messrs. Hodder and Stoughton.

According to the half-yearly report of the Midland Railway Company, the colliery disputes in South Yorkshire and North Derbyshire, which lasted fourteen weeks, caused a loss to the company of 72,000*l.* The results of the working of the new line to Scotland are stated to be satisfactory.

Probate of the will of the late Mr. Bravo was granted on Wednesday to Mrs. Bravo, the relict and executrix. The property is sworn under 14,000*l.*

Notification is given in the *Gazette of India* that the assumption by Her Majesty of the title "Indie Imperatrix" will be proclaimed at Delhi on the 1st of January next, before an Imperial assemblage of all the governors and lieutenant-governors, and other chief dignitaries. It is proposed, if circumstances permit, to bring together 15,000 British and native troops. The Viceroy will enter Delhi on the 26th of December, and the week will be observed as a general holiday.

The directors of the Great Western Railway have issued orders that in future the train known as the "Flying Dutchman" shall not be driven over what may be considered more dangerous parts of the line than others at a speed of more than forty miles an hour. In consequence of the evidence given at the inquest, and from what came under his own observation, Captain Tyler intends, it is said, to walk over the whole of the Great Western line from Bristol to Exeter.

The French mission chapel at Ning-koue-foo, in the province of Ngan-Hoei, has been attacked by the populace during mass. The officiating priest and many of the congregation were killed.

Early on Friday morning a heavy storm broke over Scarborough, causing considerable damage to the fishing craft lying off the port. A smack, the John and Ann, belonging to Grimaby, dragged her anchor and went ashore. The master with two young men put off in the smack boat for the purpose of obtaining assistance, but a heavy sea capsized the boat, and one of the young men, aged nineteen, was drowned.

The Madrid correspondent of the *Times* telegraphs that the heat in Spain is fearful, and exceeds any recorded since 1800. In Madrid there are hundreds of persons sleeping on the roofs of houses and balconies. In Seville people sleep in open streets. The temperature is 101 in shady rooms. Madrid is wholly deserted and its streets are silent. Another telegram says that the heat in Andalusia is increasing, and forty field labourers have died at Seville of sunstroke or apoplexy. The vines are failing owing to the scorching heat. Reports from Paris state that the heat there has also been the greatest experienced for several years. The weather in the United States during July was also unprecedentedly warm.

A presentation was made on Thursday last to Mr. Plimsoll, M.P., by the workmen employed at the great silver-plate manufactory of Messrs. Walker, Hall, and Co. at Sheffield. The movement which led to the presentation originated from the memorable night when Mr. Plimsoll left the House on finding the Shipping Bill was to be abandoned. The presentation was of a magnificent silver cup or vase, valued at 130*l.* The material was purchased by the workmen themselves, and in the production of the vase they gave their services. It is a magnificent work. It was presented after a luncheon given by the firm, which was attended by many of the principal inhabitants and the clergy of the town. In acknowledging the gift, Mr. Plimsoll spoke of the new Merchant Shipping Act, and said he did not believe it was as good a measure as his own. He intended, however, to get all the good he could out of it, and had forwarded to Sir Charles Adderley a list of over 2,400 vessels which had once been classed, but were now unclassed, and had suggested that he should employ his large staff of well-paid officials to survey those ships and report upon them. The new Act would be tested during the recess, and if it did not answer the purposes for which he had all along been striving, he would endeavour to obtain some amendment of it.

Mr. Gladstone distributed the prizes on Thursday evening at the annual show of the Hawarden Amateur Horticultural Society. Mr. Gladstone, in responding to a vote of thanks passed to Mrs. Gladstone, spoke of the advantages of cottage gardens, than which, he said, there was not a better nor a more wholesome and salutary village institution. A cottage garden was good for health, contributed to independence, and, when well managed, was a considerable element of comfort, pleasure, and satisfaction; and Mr. Gladstone expressed a hope that the time would come when there will be no such thing in this country as a cottage without a garden.

The following resolution was unanimously passed at the Annual Assembly of the United Methodist Free Churches just held at Sheffield, representing upwards of 70,000 church-members:—"Resolved—That this assembly tenders its cordial thanks to Henry Richard, Esq., M.P., for the earnestness and ability with which he has in many ways advocated the cause of religious equality during the present session of Parliament. The assembly would also again record its strong conviction that the union now existing between the Church and State is a violation of political justice, a source of strife and division in the Christian Church, and this assembly prays that the time may soon come when the State shall no longer take charge of the religious interests of the country."

A committee of representative working men has been formed, with Mr. Mottershead as president, to organise a meeting in Hyde Park, to denounce the Turkish atrocities in Bulgaria, and demand the recall of the British Ambassador at Constantinople for neglecting to report the outrages perpetrated by the Turkish troops as exposed in the London Press. In connection with this organisation a meeting was held on Thursday evening in London Fields, to express indignation at and abhorrence of the murders committed in Bulgaria, with the concurrence, if not by the direct order, of the Ottoman Government. Mr. Vestryman Heyes, in taking the chair, said—The now too well authenticated reports of the Press exposed a state of ruffianism, lust, and bloodthirstiness only equalled by the Gothic hordes which centuries back ravished Europe. The conduct of the Turk fully justified the Great Powers in at once excluding him from the bond of European comity, as his conduct proved him—after the protection of the last twenty years—to be utterly unworthy of the sympathies of any civilised community. It was moved by Mr. Page, seconded by Mr. Charles Herbert Powys, and carried, "That this meeting energetically protests against the culpable supineness of the English Government in its protracted and sinister neglect of the reports detailing the abominable cruelties practised on the Bulgarian population for what at the worst can only be considered a national struggle, undertaken to relieve themselves from a despotism too heavy to be longer borne; and the meeting further calls upon the Government to interfere in favour of all Eastern Christians, and pledges itself to support the Central Committee in the proposed demonstration in Hyde Park."

The loss of five lives by drowning is reported.

At Llandudno on Saturday, while an ironfounder of Liverpool (Mr. Owen Williams), was being rowed in a skiff by two boys to a steamer, a bather who complained of being exhausted asked if he might take hold of the boat to rest himself. The boat was balanced for this purpose, when he suddenly let go his hold, and the occupants were thrown into the water. Mr. Williams was brought ashore by a boatman, but he died before medical aid arrived. The bodies of the two boys were found late in the day. On the same day two boys, William Henry Vann, aged nine, and Ernest Deacon, aged seven, were drowned in a canal at Belgrave, near Leicester, while fishing for minnows. Their bodies were recovered.

An alarming railway accident occurred on Saturday evening about a mile and a-half from the Merthyr Station of the Great Western Railway. A watercourse running alongside the line broke through its banks at the entrance to a tunnel through which a train, carrying about 200 passengers, was coming. The rush of water put out the engine fire, and the train was brought to a standstill just outside the tunnel by a bank of earth which had been thrown across the line by the bursting of the watercourse. The water rose rapidly, and the passengers had to be put on the roofs of the carriages, whence they were safely removed by means of ladders to the top of the cutting. A fierce thunderstorm was raging at the time. The line remained blocked.

The London correspondent of the *Edinburgh Courant* says:—"I have been favoured with a copy of the following correspondence between Mr. Gladstone and one of his constituents:—'New Charlton, S.E., August 16, 1876.—Sir,—As an elector of the borough of Greenwich, I am most anxious to know if you propose addressing your constituents during the recess. I need not add that my anxiety is shared by every elector of this borough. May I so far trespass on your kindness as to ask you to give us some information on this (to us) most important matter?—I have the honour to be, Sir, your most obedient servant, CHARLES KNIGHT.' The following reply was received from Mr. Gladstone:—'Sir,—I have had the honour to receive your letter. I have not at present any communication to make in respect to it. Should I find that any desire in regard to it is extensively entertained, I shall not fail to consult those without whose concurrence I could not take any step, as the matter is far from being purely a local one.—Your faithful servant, W. E. GLADSTONE. August 18, 1876.'"

At a special meeting on Monday, the Leeds Town Council resolved to apply to Parliament next year for a bill enabling them to borrow 250,000*l.* for gas extension, about 100,000*l.* for extension of water works, to buy Hunslet Moor for an additional pleasure park, to make a large number of street improvements, and to enable the authorities more effectually to check the "dog nuisance," so many deaths from hydrophobia having taken place in the borough during the year.

Mr. Ernest W. Hallifax has been elected to the annual exhibition of 60*l.* tenable for four years at any educational institution, given by King Edward VI.'s Grammar School, Berkhamstead. Mr. Hallifax belongs to an old Nonconformist family, and is the first Berkhamstead boy who has won the exhibition.

We understand that an illustrated edition of Dr. Farrar's "Life of Christ" will shortly be published by Messrs. Cassell, Petter, and Galpin, in serial form. The illustrations of places and customs and habits of the people will be taken from photographs, expressly to obtain which Mr. F. Mason Good (so well-known for his artistic reproductions of Eastern scenes) visited the Holy Land. The copies of coins, medals, and antiquities will be produced under the superintendence of the Rev. S. S. Lewis, M.A., Fellow of Corpus Christi College, Cambridge, corresponding member of the Archaeological Societies of Paris and Berlin.

THE NEW SLAVE CIRCULAR.—The following has been issued to members of Parliament:—"Instructions respecting reception of fugitive slaves on board Her Majesty's ships.—To all commanders-in-chief, captains, commanders, and commanding officers of Her Majesty's ships and vessels, the following instructions are to be considered as superseding all previous instructions as to the receipt of fugitive slaves. 1. In any case in which you have received a fugitive slave into your ship, and taken him under the protection of the British flag, whether within or beyond the territorial waters of any State, you will not admit or entertain any demand made upon you for the surrender on the ground of slavery. 2. It is not intended, nor is it possible, to lay down any precise or general rule as to the cases in which you ought to receive a fugitive slave on board your ship. You are to be guided as to this by questions of humanity, and these considerations must have full effect given to them whether your ship is on the high seas or within the territorial waters of a State in which slavery exists; but in the latter case you ought at the same time to avoid conduct which may appear to be in breach of international comity and good faith. 3. If any person within territorial waters claims your protection on the ground that he is kept in slavery contrary to treaties with Great Britain, you should receive him until the truth of his statement is examined into. This examination should be made, if possible, after communication with the nearest British consular authority, and you should be guided in your subsequent proceedings by the result. 4. A special report is to be made of every case of a fugitive slave received on board your ship."

BOARD, &c., IN LONDON AT MR. & MRS. BURR'S, 10, 11, 12, QUEEN SQUARE, BLOOMSBURY.

Drawing and Dining-rooms, Bathroom, Conservatory, and numerous Bedrooms. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London free of charge.

O W E N S C O L L E G E, MANCHESTER.

Principal—J. G. GREENWOOD, LL.D.

PROFESSORS AND LECTURERS.

Greek—J. G. Greenwood, LL.D., Fell. Univ. Coll. Lond.
Latin; Comparative Philology—A. S. Wilkins, M.A., Fell. Univ. Coll. Lond.
English Literature; Ancient and Modern History—A. W. Ward, M.A., Fell. St. Peter's Coll. Camb.
English Language—T. Northcote Toller, M.A., late Fell. of Christ's Coll. Camb.
Mathematics—Thomas Barker, M.A., late Fell. Trin. Coll. Camb.
Natural Philosophy; Physical Laboratory—Balfour Stewart, M.A., LL.D., F.R.S.; Thomas H. Core, M.A.
Civil and Mechanical Engineering; Geometrical and Mechanical Drawing—Osborne Reynolds, M.A.; Fell. Queen's Coll. Camb.
Logic, and Mental and Moral Philosophy; Political Economy—Robert Adamson, M.A.
Jurisprudence and Law—Alfred Hopkinson, M.A., B.C.L., Stowell Fell. Univ. Coll. Oxford.
Chemistry and Metallurgy—H. E. Roscoe, B.A., Ph.D., F.R.S.
Organic Chemistry—C. Schorlemmer, F.R.S.
Animal Physiology and Zoology; Vegetable Physiology and Botany—W. C. Williamson, F.R.S.
Physiology and Histology—Arthur Gamgee, M.D., F.R.S.
Geology and Palaeontology—W. Boyd Dawkins, M.A., F.R.S., F.G.S.
Mineralogy—C. A. Burghardt, Ph.D.
Oriental Languages; German—T. Theodore.
French Language and Literature—J. F. H. Lallemand, B. &c.
Free-Hand Drawing—William Walker.
Harmony and Musical Composition—Edward Hecht.
With Assistant Lecturers in all the Principal Departments.
The NEXT SESSION will commence on the 3rd of OCTOBER.

Candidates for Admission must not be under fourteen years of age, and those under sixteen will be required to pass a Preliminary Examination in English, Arithmetic, and the Elements of Latin.
Prospectuses of the several Departments of Arts, Science and Law, Medicine, the Evening Classes, and of Scholarships and Entrance Examinations, will be forwarded on application.
J. HOLME NICHOLSON, Registrar.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.

Head Master—ROBERT JOHNSTONE, M.A., LL.B.,
Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which Boys are prepared for Commercial Life, the Public Schools, and the Universities. The Junior Classes are trained by Ladies. The health and comfort of delicate boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.

The AUTUMN TERM commences SEPT. 16th.

INDEPENDENT COLLEGE, TAUNTON.

Head Master—Rev. W. H. GRIFFITH, M.A., Lond.
Second Master—THOS. POWELL, Esq., M.A., Jesus Coll., Oxon.

The College occupies a most healthy site in 25 acres of ground, and is replete with all modern requirements for the physical and mental welfare of the Pupils.

It is endowed with SCHOLARSHIPS varying from £15 to £40 per annum, and a JUNIOR SCHOOL forms part of the College arrangements.

Full Prospectuses and terms may be obtained of the Secretary, Mr. EDWARD BAYLY, The College, Taunton.

UNIVERSITY SCHOOL, HASTINGS.

Midsummer Examination of the Royal College of Preceptors. Twelve Prizes given by the Council. Six are this summer taken by Pupils of this School, viz.:

1st General Proficiency.	2nd General Proficiency.
1st Mathematics.	2nd Natural Science.
1st Natural Science.	2nd Classics.

NEXT TERM will begin on SEPTEMBER 21.

For Prospectus apply to the Principal, Mr. JOHN STEWART.

THE VALE ACADEMY, RAMSGATE. Established 1857.

Principal—Mr. M. JACKSON, assisted by Graduates and other well-qualified Masters.

The advantages of this establishment are—a most healthy locality, liberal board, high-class education, moderate terms. Pupils are now being entered for the next term.

THE LADIES' HIGH CLASS SCHOOL, MOIRA HOUSE, UPPER ADDISCOMBE ROAD, CROYDON, SURREY.

Principals—Mr. and Mrs. CHARLES B. INGHAM and the Misses CONNELL.

This School is established on the Collegiate System in furtherance of the principles for the higher education of women.

The training, moral, mental, and physical, is thoroughly systematised and carefully graded, and is under the guidance of trained and experienced teachers.

Each class meets in a separate room, and a laboratory has been added, in which the Senior Students are practically instructed in Chemistry and Physics.

Special attention is given to the various branches of English, which are taught in a manner both efficient and interesting.

The Principals having resided for some time abroad are enabled to ensure to the pupils the practical acquirement of the Continental languages.

Unusual interest is attached to the study of Music by the combination of the Theory with the Practice, and by attention to rhythm.

References to well-known Congregational ministers and gentlemen.

For Prospectuses and names of referees, apply to the Principals.

MICHAELMAS TERM will begin MONDAY, Sept. 18.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

AUTUMN TERM will begin THURSDAY, Sept. 21st.

EDUCATION FOR YOUNG LADIES.

Under the Superintendence of the Misses HEWITT,
36, Hilldrop Road, Tuffnell Park, London, N.

The Misses Hewitt, who have had many years' experience in the Education and training of Young Ladies, have VACANCIES for a few additional BOARDERS.

They aim at combining a solid education, in harmony with modern requirements, with the advantages of family life.

Besides English and Foreign Governesses, both resident, the Misses Hewitt are assisted by the following Professors:—

Music—Mr. J. Baptiste Calkin.
French—M. de Lamartinière, B.A., LL.B.
German—Fränlein Holst.
Drawing—Mr. W. Bolton.
Dancing—Madame di Tegnone.
Singing—Mr. W. Winn.
Calisthenics—Professor Munday.

The Course of Education is divided into Three Terms. The NEXT TERM will commence on THURSDAY, Sept. 21.

References kindly permitted to Miss Buss, Principal of the North London Collegiate School for Ladies; the Rev. Mark Wilks; the Rev. Edward White; the Rev. Francis Tucker, B.A.; the Rev. F. Gotch, LL.D., of Bristol; and J. Carvell Williams, Esq.

*. The Misses Hewitt will be happy to forward Prospectuses on application.

ST. JOHN'S HILL HOUSE ACADEMY, WANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.

Apply, Rev. Chas. Winter, Principal.

HIGH SCHOOL FOR GIRLS, EAST HILL HOUSE, WANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.

Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ...	Mrs. C. L. BALFOUR.
Botany ...	Prof. BENTLEY, King's Coll.
French Language ...	Dr. MANDROU.
German Language ...	Dr. GERNER.
Italian Language ...	Prof. FERRERO, LL.D.
Ancient and Modern History	Dr. KEMSHEAD, Dulwich Coll.
English Language ...	G. E. WEST, Esq.
Physical Geography ...	Prof. HUGHES, King's Coll.
Music—Theory, &c.	JOHN BLOCKLEY, Esq.
Piano and Harmonium	Herr LOUIS DIEHL.
Singing and Organ ...	Prof. W. H. MONK, King's Coll.
Drawing and Painting	E. C. MILES, Esq.
Geology and Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to THE PRINCIPALS.

PREPARATORY SCHOOL FOR BOYS, HEATHFIELD ROAD, HANDSWORTH, BIRMINGHAM.

Conducted by Miss TOLLER, with the assistance of Masters and an efficient Resident Teacher.

Miss Toller seeks to combine thorough grounding in the rudiments of a liberal Education, with the comfort and watchful care of a Christian home.

The NEXT TERM will begin on FRIDAY, September 15th

WESTWOOD PARK HOUSE, FOREST HILL, S.E.

The Rev. H. J. CHANCELLOR RECEIVES a limited number of PUPILS to Board and Educate. The course of instruction includes the subjects required for the University Local Examinations. The year is divided into Three Terms. The Principal is assisted by Resident and Visiting Masters in the various subjects of study. Particulars as to fees and references on application.

The WINTER TERM will commence SEPT. 21.

ALLESLEY PARK COLLEGE, near Coventry. Established 1848. THOS. WYLES, F.G.S., Director. A Preparatory School, separate, for Little Boys.

THEOBALDS, WALTHAM CROSS, LONDON, N.

Rev. J. OSWALD JACKSON, Principal.

The AUTUMN TERM commences SEPTEMBER 18th.

BOYS' PREPARATORY SCHOOL, OAK- PORT.

Mrs. LOWTHIAN will shortly OPEN a Preparatory School for Boys under 13 years of age. The arrangement of the Classes and of the School Course will be directed by F. F. Rigg, B.A., Principal of Strathmore House School, Southport.

Prospectuses, &c., on application.

SPRING HILL COLLEGE, BIRMINGHAM.

The approaching SESSION of this College will commence in SEPTEMBER NEXT. Two Exhibitions of the respective value of £40 and £30 per annum, tenable for two years, are open for competition to Students for the Congregational Ministry. Application for admission should be made without delay to the Principal, the Rev. Dr. Simon, at the College, or to the Hon. Sec., the Rev. F. Stephens, Birchfield, Birmingham, from whom all requisite information can be obtained.

BEDFORD COUNTY SCHOOL COMPANY (Limited.)

Chairman—EARL COWPER, K.G.

Vice-Chairman—Mr. SAMUEL WHITBREAD, M.P.

Head-Master of the School—C. W. BOURNE, M.A.,
Cantab., late Senior Mathematical Master at
Marlborough College.

Annual Fee £36 or £12 per Term (inclusive).

The Next Term will commence on September 6th, 1876 (inclusive).

Apply to Secretary, Mr. M. Sharman, Solicitor, Bedford.

WASHINGTON HOUSE PRIVATE and
COMMERCIAL HOTEL, 53, Guildford-street,
Russell-square, W.C.—Clean, comfortable, pleasantly
situated, convenient for City and principal places of interest.
Near to Euston, Midland, Great Northern, and Metropolitan
Railway Stations, and General Omnibus routes. Terms
strictly moderate.—Particulars on application to the Pro-
prietor, E. Palmer.

SOUTH KENSINGTON.

BROMPTON EPISCOPAL CHAPEL.

IN THE HIGH COURT OF JUSTICE—Chancery Division—
In the matter of the estate of WILLIAM DUNFORD,
deceased.

MACKINTOSH v. GREENSLADE.

MESSRS. HARDS, VAUGHAN, and
JENKINSON are instructed by the Master of the
Rolls, the Judge to whose Court the above cause is attached,
to SELL BY AUCTION, at the MART, TOKENHOUSE
YARD, Bank of England, on THURSDAY, the 31st August,
1876, at Two o'clock, a most valuable FREEHOLD
PROPERTY, known as the "BROMPTON EPISCOPAL
CHAPEL," Montpelier-street, Brompton-road, now and for
many years past used for the services of the Church of
England, but, being entirely unfettered by any restrictions,
available for the purposes of any religious sect. The building,
which is most substantial, has three galleries, chancel
and vestry, and an excellent organ, and contains seats for
about 1,000 persons. Being situated in the centre of so
wealthy and fashionable a locality, it cannot fail under
proper management to be highly successful. Possession will
be given.

May be viewed by cards only. Particulars, plans, and
conditions of sale may be obtained of Messrs. Jenkinson,
Owen, and Oliver, Solicitors, 1, Corbet-court, Gracechurch-
street; at the Mart, and at the Auctioneers' Offices, 6,
Moorgate-street, E.C., and Greenwich, Kent.

MORTGAGE ON FREEHOLD ESTATES.

Six per Cent. Debentures secured by Mortgage on the
Estates of the MONTERRAT COMPANY, Limited, to
the following Trustees:—

J. S. WRIGHT, J.P., Birmingham;
GEORGE BAKER, Mayor of Birmingham;
WILLIAM A. ALBRIGHT, Birmingham.

Principal repayable in 1881, or 1883. Interest half-yearly,
by cheque to the holder's address as registered in the
Company's books.

The present Debentures are part of a Mortgage for
£16,000, which forms a first charge on extensive estates in
the island of Montserrat, West Indies.

These comprise an area of more than 1000 acres under
cultivation for the growth of Lime Trees and Sugar Canes,
with all the needful works for the production of Lime Juice
and Sugar.

As will be seen from the Company's prospectus, should
the present plantations yield no more than a much smaller
area did for the seven years 1867 to 1874, the income will be
three times the sum required to cover the mortgage interest,
giving ample security to the holders.

Applications to be addressed to ROBERT L. IMREY,
Accountant, Waterloo-street, Birmingham, who is authorised
to offer these Debentures on behalf of the proprietors, and
through whom any further information may be obtained.

Under the Patronage of the Government,—Sir Samuel Scott
and Co.,—The Marylebone Presbyterian Church,—
Brompton Oratory,—Sandhurst College,—Pall Mall Clubs,
&c.

CARPETS, MATTING, AND FLOORCLOTH.

SOLID NON-FADING, DUST-PROOF, DRAUGHT-
PROOF, WATER-PROOF, and WASHABLE CARPETS
and MATTING are the best Floor Coverings extant; for
Bedrooms, Halls, Libraries, Offices, &c. No other so Com-
fortable, Clean, and Economical; the expense of beating
being avoided. Patterns can be had, post free, and Goods
carriage free of

MESSRS. CHILES & CO.,

32, CHALK FARM ROAD, LONDON, N.W.

TESTIMONIAL (No. 41).

"St. Andrew's-street, Cambridge,
June 29th, 1872.

"SIR,—Your note was forwarded to me here, and I am
happy to inform you that the Dust-Proof and Washable
Carpets have given me great satisfaction. They require no
beating; but to be washed with soap and water and wiped
dry. I have not found the colours to wear off even where
most used.

"I am, Sir, your obedient servant,

"To J. E. JARRETT, Esq."

"M. SWANDALE.

TESTIMONIAL (No. 130).

"8, Lower James-street, Golden-square, W.,
March 16th, 1871.

"GENTLEMEN,—In reply to your inquiry, I beg to say
that I am quite satisfied with your Patent Floor Covering.
I think it the warmest and softest floor cloth of any, and the
best ever invented.

"I am, Gentlemen, yours respectfully,

"C. CALIPE.

"To Messrs. CHILES and Co."

The original letter of Mrs. Swandale can be seen in our office,
and others of a similar character from all parts of England.

N.B.—Patterns must be Returned within Four Days Post
Free—Postage, 2d.

TO TOURISTS.

A LARGE SELECTION OF TRACTS AND
SMALL BOOKS,

IN

WELSH, GERMAN, FRENCH,
ITALIAN, NORWEGIAN,

And other languages, may be found at the Depositories of

THE

RELIGIOUS TRACT SOCIETY,

LONDON—

65, ST. PAUL'S CHURCHYARD, & 164, PICCADILLY

Where they may be obtained for gratuitous distribution
at reduced prices.

SCHWEITZER'S COCOATINA

Anti-Dyspeptic Cocoa or Chocolate Powder.

Guaranteed Pure Soluble Cocoa of the Finest Quality, with
the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly
digestible beverage for Breakfast, Luncheon, or Supper, and
invaluable for Invalids and Children.

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all
palates, keeps in all climates, and is four times the strength
of cocoa THICKENED yet WEAKENED with starch, &c., and
is really cheaper.

Made instantaneously with boiling water, a teaspoonful to a
Breakfast Cup costing less than a halfpenny.

Cocoatiner à la Vanille is the most delicate, digestible, and
cheapest Vanilla Chocolate, and taken when richer chocolate
is prohibited.

In tin packets at 1s. 6d., 3s., &c., by Chemists and Grocers.

Charitable institutions on Special Terms by
H. SCHWEITZER & CO., 10, Adam-street, London, W.C.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the
following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quar-
terly, 6s.

PREPAID.—Annually, 21s.

AUSTRALIA.—Via Southampton, prepaid subscription,
£1 3s. 2d. per annum; via Brindisi, £1 5s. 2d.

Foreign Subscribers elsewhere are requested to add any
extra postage that may be necessary.

We beg respectfully to state that in future a Notice will
be sent to each pre-paying Subscriber at the commencement
of the month in which his subscription becomes due.

Cheques and Post-office Orders payable (at Chief Office,
to W. R. Willcox, Publisher,

18, Bouverie-street, London, E.C.

* The Guinea rate can only be accorded to Annual Sub-
scribers, but may commence at any date.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are
as follows:—

First Line 1 0

Each additional Line 0 6

For Situations Wanted, five lines 2 0

" Wanting Servants, &c. 2 0

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten
lines or under.

* As the Organ of a great and growing movement, the
principal Weekly Journal among Dissenters, and a first-class
Family Newspaper, the NONCONFORMIST has become a very
desirable medium for Advertisers. Since the beginning of
1872 there has been a large increase of Annual Subscribers as
well as in the general circulation.

A Liberal Reduction made on a Series for Educational and
all other Advertisements.

THE NONCONFORMIST is registered for transmission
abroad.

The Nonconformist.

WEDNESDAY, AUGUST 23, 1876.

SUMMARY.

MR. DISRAELI, now Earl of Beaconsfield, has
made his parting bow to the electors of Buck-
inghamshire. In a graceful and characteristic
address, he refers to his long connection with
the constituency, and expresses a hope that in
the other House of Parliament he may have the
privilege of continuing to watch over its inter-
est and its honour. In taking his title from
the pretty Buckinghamshire town of Beacons-
field, the new earl has deliberately invited a
comparison between himself and Edmund
Burke. It was here that the great orator lived
for thirty years, and it was also here that he
died. On account of the death of his only son
he declined a peerage; but, if he had de-
clined a peerage, his biographer tells us
that he would have chosen the style and title of
Lord Beaconsfield. As we stated last week, the
Premier has also been appointed to the office of
Lord Privy Seal. It has been suggested that
this sinecure should be permanently attached
to the post of First Lord of the Treasury,
partly as a means of adding to the income of
the Prime Minister, and also because it would
help to give him social precedence; for it ap-
pears that Mr. Disraeli, when a commoner,

ranked below the younger sons of earls and the
elder sons of barons, and was liable to be called
upon to walk down at the tail of a dinner
party.

The news from the seat of war is still fluctua-
ting and indecisive. A good deal of fighting
has been going on in front of Alexinatz, espe-
cially on Sunday last; the results on the whole
being unfavourable, although not disastrous,
to the Servians, who are exhibiting more
generalship since General Tcherniaeff was made
commander-in-chief. The fear is that while
the Turkish general Abdul Kerim Pasha, who
is at Nish, marches direct upon Alexinatz, another
Turkish army will advance upon the Servians
at Banja—a combined movement which can only
be regarded with apprehension. Many officers,
and large quantities of arms and money, are
constantly arriving at Belgrade from Russia,
and public feeling in the latter country is being
touched to the quick by the stories of Turkish
atrocities in Bulgaria. Prince Milan and the
majority of his Ministers are inclined to peace,
but the Prince himself—who fears that the
Porte will insist upon his deposition—hesitates
to propose mediation, in the hope that, in the
great battle which is impending, the Turks will
meet with a reverse.

At last we are in possession of full details of
the unspeakable atrocities committed by the
Turks at Batak, until lately a flourishing Bul-
garian town, high up on a spur of the Balkans.
The special commissioner of the *Daily News*
has visited the spot, accompanied by Mr.
Schuyler, the American Secretary of Legation
at Constantinople. His report is, we are con-
vinced, the most horrible recital of murder and
outrage which has ever appeared in the columns
of the English Press, and cannot fail to rouse
the public indignation against Turkey to a point
which it has not hitherto reached. The horrors
he describes were perpetrated not by Bashi-
Bazouks, but by the Turks of neighbouring
villages; who exulted in the opportunity which
the insurrection afforded of gratifying the
devilish hatred they cherished towards their
Christian neighbours. Meanwhile, Mr. Baring,
who was tardily despatched to the scene of these
barbarities by Sir Henry Elliot, has returned
to Constantinople, and his report may shortly be
expected.

A viceregal proclamation, published at Cal-
cutta, informs the princes and people of India
that on New Year's Day, 1877, an "Imperial
Assemblage" will be held at Delhi for the pur-
pose of proclaiming to the Queen's subjects
throughout India "the gracious sentiments
which have induced Her Majesty to make to
her Sovereign style and titles an addition
specially intended to mark Her Majesty's
interest in this great dependency of her Crown,
and her royal confidence in the loyalty and
affection of the peoples and princes of India."
To this great meeting all the governors, lieuten-
ant-governors, and heads of administration,
as well as princes, chiefs, and nobles, will be
invited, and Her Majesty's subjects throughout
India are to be called upon "to manifest the
affection which they cherish for their august
sovereign by public rejoicings and appropriate
demonstrations of loyalty." We do not wish
to depreciate the effect of State ceremonials and
pageants upon the Eastern mind, but we greatly
doubt the utility of the proposed assembly.
What the native princes require is to be assured
that their hereditary rights will be respected,
and if, for example, Sir Salar Jung had returned
to India with a promise in his pocket that the
Berar districts, which, in the opinion of most
impartial persons, have been unjustly with-
held from the Nizam, should be at once
restored to our faithful ally, this would
have done more to inspire our tributaries in
India with confidence in our rule than all the
barbaric splendour with which Lord Lytton
may surround himself in Delhi. And with
regard to the poverty-stricken millions of India
how much more would the reduction of the salt
tax be calculated to stimulate their loyalty than
the setting up in the ancient capital of the
Moguls of those Imperial symbols which, after
all, only express the idea of the domination of a
distant and alien race?

The Queen, on her way to Balmoral, paused
awhile at Holyrood, in order to preside at the
unveiling of the Albert memorial in Edinburgh.
This equestrian statue of the Prince appears to
be worthy of the Modern Athens—an ornament
even to a city which can boast of so many noble
public monuments. The ceremony was per-
formed with considerable state; and the address,
which contained an allusion to the fact
that the day was the anniversary of the
birth of Her Majesty's mother, was appropriate,
in respect both to language and brevity. Mr.
John Steell, the principal sculptor, and Pro-
fessor Oakeley, who composed the chorale
which was sung on the occasion, were both
knighted; while the dignity of a baronetcy is to

be conferred on the Lord Provost. It may help
to remove the impression that the Scotch are too
liberally dealt with in such matters, if we state
that two out of the three recipients of these
honours are Englishmen. Only two days pre-
viously Edinburgh was the scene of an equally
interesting demonstration—we refer to the un-
veiling of Mrs. D. O. Hill's statue of Dr.
Livingstone. The great explorer is fittingly
represented in the rough-and-ready garb
which he wore in the solitudes of Africa.

Dr. Moffat made a remarkable speech on this
occasion. With manifest reference to Mr.
Stanley's terrible exploits at Bambireh (forty-
two dead bodies were counted as the result of
one day's fire on the natives), Dr. Moffat
referred to the fact that Livingstone in the
course of his many years wanderings in Africa
never used firearms against his fellow creatures.
"I have often been in positions of danger," said
the venerable Doctor, "but I would a thousand
times rather have been shot than see anybody
else shot at, and I think that was the opinion
of Livingstone also." If Mr. Stanley's spirit is
to influence the future course of African explora-
tion, then the greatest misfortune which could
befall that unhappy continent is that it should
be opened up to what we call civilisation.
Before Her Majesty left Holyrood she gave the
honour of an audience to Dr. Moffat.

We are glad to learn that there will be a con-
test in Buckinghamshire, and that Mr. Fre-
mantle will not be allowed the walk over which he
anticipated. His opponent is the Hon. Rupert
Carington, a brother of the nobleman of that
name who accompanied the Prince of Wales to
India. There is a large Liberal party in
Buckinghamshire, and Mr. Carington there-
fore ought to be able to make a good fight.

There has been a small war in Viti Levu, the
largest island of Fiji; and Sir Arthur Gordon,
after defeating the cannibal mountaineers,
publicly executed fourteen of their leading men,
who had been guilty of great atrocities. It was,
no doubt, necessary to enforce the submission
of these mountain tribes, but, possibly, the
Governor would have done well if he had ab-
stained from the executions. Such acts, are
certain to lead to reprisals.

THE VISCOUNT OF HUGHENDEN AND EARL OF BEAONSFIELD.

THE farewell address of the Prime Minister
to the electors of the county of Buckingham,
consequent upon his elevation to the peerage,
undated, and subscribed "B. Disraeli," has
just been published. Characteristically enough,
there is a spice of mystery even in this simple
transaction. It is uncertain when it was
written, why its issue was deferred till now,
and whether when it was signed the writer of
it was a Commoner or a Peer. The questions
suggested by these phenomena are not of the
slightest importance. But it is curious that
the retirement of the Premier from the scene of
his labours and triumphs during the last thirty
years, should find its last expression in a docu-
ment which, however graceful in itself, has
been sent forth under circumstances which so
aptly coincide with the political career of Mr.
Disraeli down to the present time. It indi-
cates that in blood Mr. Disraeli is an Orientalist.
Whatever he does he cannot forbear surrounding
with some haze in the manner of doing it. He
never utterly surrenders himself to the decisions
of his own judgment. He stands behind those
decisions, and throws over them a gauzy film,
as if to conceal, or at any rate to subdue, the
sharpness of their outline. In regard to this
he might have succeeded, if such had been his
vocation, in the diplomatic service. It has
rather stood in his way than otherwise in the
course he has pursued.

No one, we think, will dispute Mr. Disraeli's
pre-eminent intellectual power. That it has
assumed a singular form of development does
not militate against this conclusion. Probably
he is so constituted naturally that he could not
avoid it. That power consists in quick percep-
tion, and vivid characterisation, from a not
very elevated point of view of whatever he
chooses to look upon with attention. He sees
the outside of things clearly, and especially in
their connection with the persons who take a
special interest in them, and he has generally
been able to stamp upon them, in a few words or
phrases, a mark never to be obliterated. He
is a man whose power, consequently, has been
mainly restricted to the House of Commons, of
which he became so distinguished a chief. He
has no inborn patriotism. He never took hold
of the deeper sympathies of his country. He
might excite its admiration, but he never pos-
sessed its heart. He led a party, and, for party
purposes, he led it well. But very much that
has been attributed to his political insight

might be more truly ascribed to the outward turn of events, which gave scope to his abilities. He might never have been accepted as a party leader but for the exigencies of a handful of men, whose anger against and distrust of the late Sir Robert Peel had been excited by what they regarded as his double betrayal of them, first in the matter of Catholic Emancipation, and afterwards in the abolition of the Corn Laws. Their disaffection offered to Mr. Disraeli his parliamentary opportunity. He saw their discontent, he identified himself with it, and he gave to it the most piquante expression. He became the mouthpiece of the most exclusive and aristocratic section of the political world. When he had done their work they would fain have ousted him from his position. But, without caring to quarrel with them, he continued quietly to exercise his supremacy, and maintained, not only unimpaired, but strengthened, his hold upon the Conservative Party.

As a statesman, we doubt whether Mr. Disraeli will take any very advanced position in English history. He gave the country, it is true, household suffrage for the boroughs; but it is very questionable whether he knew what would be its probable effect, and whether his mode of conducting the last Reform Bill through Parliament was any conscious attempt on his own part "to educate his party." He had embarked in an enterprise which had brought with it more embarrassment to the Administration of which he was a member than he had foreseen as probable. He made one concession after another, with a view to escape the pressure which was put upon him. He may, perhaps, have supposed that the gratitude of new constituents would place him in a secure Parliamentary majority. If so, he was disappointed. The first general election, taken on the basis of the Act which he had succeeded in passing, returned a majority of members to the extent of a hundred, or thereabouts, against him. For five years he and the party whom he led were without hope of regaining office. It was Mr. Gladstone's mistakes which carried Mr. Disraeli into power. Not admiration of, or faith in, the present Premier, but causes of a very different character, forced Mr. Gladstone out of office. The country was in a curious mood when the present House of Parliament was returned. Weariness, indifference, resentment, and the combination of frightened interests about retaining their own, had the effect of displacing the then Premier and exalting the present one.

Every one is glad to see Mr. Disraeli promoted to high social rank. He has deserved it; he will in a certain fashion adorn it. It illustrates in his history the scope which our constitution gives to men of genius for attaining the highest positions under the Crown. But there are few, we suspect, who will regard Mr. Disraeli's elevation as a merited recognition of his eminence as a statesman. He is no statesman. He has not the essential qualities of a statesman. He has no *morale* in his constitution. He is not given to reflection. Generally, no doubt, he will command belief in the statement contained in his address to the Buckinghamshire electors. "Throughout my public life I have aimed at two chief results. Not insensible to the principle of progress, I have endeavoured to reconcile change with that respect for tradition which is one of the main elements of our social strength; and, in external affairs, I have endeavoured to develop and strengthen our Empire, believing that the combination of achievement and responsibility elevates the character and condition of a people." These are generalities which may be safely expressed by anyone in the Earl of Beaconsfield's position. They are a somewhat elegant and abstract form of acknowledging motives which few members of Parliament would not be anxious to assert. But, for all that, it cannot be pretended that either domestic or foreign policy can show any deep traces of wise statesmanship on the part of the noble Premier. He has been an excellent partisan leader, and, in that capacity, has achieved success. Many of his parliamentary feats have been brilliant, and, incidentally, no doubt, some of them have served the public. But the destinies of the country are not felt to be the safer for being in his hands, nor will his "image and superscription," stamped upon that portion of the national history of which he must be considered as the chief figure, be recognised by posterity as deserving its veneration and gratitude.

THE LONDON SCHOOL BOARD.

THE time is near at hand when a new School Board will have to be elected for the metropolis. Three years, undoubtedly, is as short a period of apprenticeship as is consistent with the usefulness of the gentlemen chosen to fill this high and responsible position. But the

law requires a triennial election. By its agency the entire members of the present Board *might* be removed—a possible contingency which would be nothing less than a great calamity for the cause of primary education in London. We do not anticipate so disastrous a result of the contests which will take place next November. What, however, is to be feared is the removal of the most efficient members of the Board—those who with laborious zeal and incalculable self-sacrifice have, during the past six years, been engaged in laying the foundation of a vast educational system, for the benefit of future generations as well as the present. The re-election of these gentlemen is to be opposed on various pretexts, which are very clearly set forth, as well as easily exposed, in the paper we have published elsewhere. But it would be superfluous to conceal the fact that "the head and front of their offending" is their fidelity to the trust committed to them. They have loyally endeavoured to carry out the Act of 1870 in its integrity. To that task they have devoted not only great ability and educational capacity, but unremitting toil. And it is because they have thus far prosecuted the work with such pre-eminent success that a certain ecclesiastical faction in the metropolis desires to ostracise them, one and all—to cashier faithful public servants because they have too efficiently discharged their duties to suit the aims of a narrow sectarianism.

With a view to sustain the principles on which the present and the preceding London School Board have conducted their operations, and to re-elect the majority who have heretofore given effect to them, a Defence Committee has been appointed. Its primary object is to place the simple facts—"the whole truth, and nothing but the truth"—before the ratepayers of London. In the eyes of those who have candidly studied the subject, the case of the Board—that is, of those who have hitherto guided its policy—is overwhelmingly strong. But the difficulty of placing that case before the public is immense. The mass of the electors are too careless to examine the question on its merits, or the result could not be doubtful. They are in danger of being led astray by the misrepresentations of interested parties—of being biassed by the large amount of the school-rate, with little regard for the grand objects for which it has been levied. And when vestries, egged on by the clergy and the National Society—trembling for Church supremacy in education—tell the ratepayers of London that the Board is spending their money for a senseless object with lavish extravagance, and spending it also to rival, or extinguish, existing "voluntary" schools, much effort and perseverance are required to counteract such false though specious statements. In fact, it has become necessary to educate the School Board constituencies of the metropolis, if the system now in operation is to be carried out in its integrity. To that end the committee referred to has taken the first step, by the issue of the paper we have copied elsewhere, and the friends of real, unsectarian education may efficiently help them by circulating it as widely as possible.

In this statement of "Accusations and Replies," the charges of opponents are refuted point by point. We need not recapitulate them. It is, however, shown that the expenditure of the London School Board, though large in the aggregate, has been unavoidable, albeit not relatively large compared with the great towns of England; that its present results have been to add 120 large schools to the educational resources of the metropolis, and precisely in those localities where there has been a deficiency, to provide instruction for about 130,000 children, and to send 36,000 scholars to the denominational schools; and that it is already so far getting hold of the ignorant and neglected children as to have had, according to the Chief Commissioner of Police, "an appreciable effect on juvenile offences." If, then, the object of the Act of 1870 has been to supplement other educational agencies, this has certainly been its effect in London. Besides providing new schools where wanted, it has been filling up the existing denominational schools. The first cost of such a work—the construction of the foundations—is necessarily the most costly. Yet its assailants would have the public believe that the school-rate of London will go on increasing year by year, and all this for a work which denominational schools could have done, though they have hitherto egregiously failed!

Upon this point there will be many opportunities of future comment. What is now required is to make clear the actual situation. In the first place faithful and self-denying public servants are to be opposed tooth-and-nail, because their meritorious work fails to coincide with priestly pretensions. This is no strictly religious question. But the action of

the London School Board indirectly thwarts the claims of a clerical faction to train the juvenile mind in its dogmas and sacerdotal nostrums. In the second place, these ecclesiastical zealots are not satisfied with wholesome rivalry, or fair co-operation. They manage their own schools, but they must needs get themselves, or their tools, on to the school board, in order that its work may be retarded or frustrated. So far as London is concerned, they would make the Act of 1870 null and void, and seem to consider it rather a grievance than otherwise that that body has been the means of filling up their own empty schools and initiating in them a more efficient system of instruction. This spirit of partisanship, as exhibited in and outside the council chamber of the Board, is nothing short of a public scandal, and would be regarded as such if the public knew the real merits of the case. Why should the experienced men who have toiled for six long years in building up this noble educational structure in London, sacrificing their own time and energies and ease, without fee or reward, be driven off from the field of their self-imposed duty, when their task is so nearly completed, or at least obliged to fight for the honour of expending themselves in trying to grapple with popular ignorance? Why should this be done at the beck of a band of State-favoured ecclesiastical zealots, who are jealous of success where themselves have failed, and who would disloyally frustrate the intentions of the Act of 1870, lest it should undermine their supremacy in Church and school? This is the true meaning of the conflict about to be waged among the School Board constituencies of London. In the one case the appeal is to the highest aspirations of our nature, and to the facts which amply vindicate the action of the London School Board. In the other case, it is sought to pack that board with the foes of its legitimate policy, and to hoodwink the ratepayers by appeals to their vulgar prejudices and breeches pockets. Canon Gregory and his allies would fain swamp the Board, with a view to paralyse its future action, on the plea that they alone are the genuine friends and most disinterested promoters of national education.

COST OF THE BRAVO CASE.—We learn from the *World* that the total expenditure incurred in this inquiry, which extended over twenty-three working days, ranges from ten to fifteen thousands pounds. Sir H. James received a heavy fee with his brief and a hundred guineas a day; Mr. Murphy, who was called in on the 17th July, received in addition to his retainer fifty guineas a day; and a like sum was paid to Mr. Serjeant Parry, who came into the case on July 22nd. The three juniors received, one thirty guineas and the two others twenty-five guineas *per diem*. To Mr. George Lewis, we understand, a fee of a thousand guineas was paid for his exertions in the case from beginning to end. The Attorney-General, Mr. Gorst, and Mr. Poland, being counsel for the Treasury, the fees were not marked on their briefs.

SWIMMING THE CHANNEL.—Captain Webb, who accompanied Mr. Cavill as a spectator of the Brighton natator's attempt to swim across the Channel, has written to the *Globe* a short account of his observations, which will be read with more than common interest. Much weight will be accorded to the opinions entertained as to the causes of the gallant but unsuccessful effort of "Professor" Cavill by the only man who has accomplished the feat of conquering "La Manche" with his own unaided natural weapons. Captain Webb attributes Cavill's failure to three unfortunate circumstances. First, he has been informed by Mr. Walter, the medical attendant, that Cavill suffers from two serious physical disqualifications for the task he undertook with so much resolution, not to say temerity. These are an enlargement of the liver and dyspepsia. If it be true that he is afflicted in either way, there is the more marvel that he contrived to perform so much good work and continued to hold out so long. His friendly critic is further of opinion that to load himself with a jersey, soaked as it was with porpoise oil, was a mistake, inasmuch as it added greatly to the difficulties of his progress, and, apparently, did not tend to keep him warm in any degree equivalent to this manifest disadvantage. Finally, Captain Webb confirms the statement that Cavill was over-stimulated. Cavill himself says that he did not take more than half-a-pint of whisky "from beginning to end"; and, as this means during a period of ten or eleven hours, the quantity would not, perhaps, be excessive but for the extraordinary task in which he was engaged. It is time, however, to realise the truth that, whatever virtue it may have for the momentary revival of flagging energies, alcohol is worse than useless in cases of prolonged exertion. Not only does its beneficial influence pass off rapidly, but, like the whip to a tired horse, it leaves the system weaker for the transitory stimulus it has imparted. Gentlemen who aspire to swim to France will do well, therefore, to make sure of the absolute soundness of their physical organs before starting, to leave all *impedimenta* behind, and to abjure the deceptive promise of whisky by the way.

Literature.

MELLOR ON THE PRIESTHOOD.*

If we have been long in calling special attention to Dr. Mellor's volume, we trust the offence may be condoned by the recollection that we recently gave in these columns some account of each lecture as it was delivered from week to week. A perusal of this volume has greatly enhanced our sense of the value of this contribution to that large and interesting discussion to which it addressed itself. Certainly, remembering what are the ultimate principles of Congregationalism, and what are the claims, we may even say the aggressions of the priesthood, in our day, such a discussion as that sustained through these lectures was most natural, perhaps even necessary for the Congregational Union to suggest. Whether this volume will be read by those who have adopted as their creed a belief in all the immense assumptions of the Romish and Anglican hierarchies may be doubtful, but even amongst ourselves, among the members of our own congregations of the various Nonconformist orders, and especially among students for the ministry, a close and careful study of these pages will be most useful and valuable. Though the argument throughout is conducted with great fairness, but with equal firmness, there is a trenchant adroitness which, however, does not disturb the perfect dignity and courtesy of the writer. There are frequent indications of subdued humour and grave satire; frequently the author rises to a chaste but forcible eloquence, while, as in some pages, as in the lecture on the "Priest at the Altar," and the "Administration of the Lord's Supper," a very full and competent scholarship is called into alliance with those other attributes which altogether make this volume one of the most admirable and able, assuredly the most popular and useful in its style, with which we are acquainted in this unique department of literature. We could wish to select many passages almost remarkable for their sustained strength, apt statement and retort, and weighty eloquence.

With all this we fear that it is only upon minds like our own the volume will produce any impression. Like the Galatians of old, the nation appears to be "bewitched," and the "guild of priests," as our writer calls them, with their pretence to handle mysteries the most venerable and awful, is immensely on the increase amongst us. Very marvellous are its claims to thaumaturgic and magical transformations; it takes a character, perhaps by no means either very gifted or holy, places him beneath the hand of the ordaining bishop, through whom it is alleged transmuting virtues have descended from Apostolic times, and this person instantly dilates in all his proportions excepting the mental and the moral; his draper endows him with a peculiar necktie, his tailor with a peculiar coat, his hatter probably with a peculiar hat; thus he rises from his knees endowed with the right to speak peculiarly bad English in affected intonations, to claim extraordinary powers in dealing with human souls, to make baker's bread into human flesh, and vintner's wine into human blood; to consecrate and set apart a piece of earth, and to impart to it, and to all buried in it, a blessing beyond the visitation of the flower and the herbage, and the cloud of heaven, merely by the muttering of a few words over it; to create what is called holy water, or to impart a new character and destiny to an infant by a few drops administered in baptism; to insult the bodies of the dead, and to follow the spirit with a curse into the next world. The mere fact of having submitted to this sacerdotal ordination confers upon this extraordinary individual the power to dispose of the laws of time, and space, and sense. Dr. Mellor puts this fearful arrogance very vividly when he says:—

Here comes one on whose head the hands of the bishop have just rested, establishing as they rested there the connection of the neophyte with the wondrous chain. Let us venture to question the young man, who not unnaturally thrills with the excitement of his new orders. "You have been ordained to-day?"—"I have." "You have by your ordination been constituted a successor of the Apostles?"—"I have." "Can you speak with tongues that you have never learned?"—"I cannot." "The Apostles wrought miracles: can you imitate them in this respect?"—"I cannot." "When the hands of the bishop were on your head, were you conscious of any special illumination?"—"None." "Your passions, have they been subdued by the act?"—"I fear not." "You are not sensible of any increase of holiness?"—"I am not." "In fact, so far as the testimony of your consciousness goes, you cannot depose to any intellectual or moral bestowment which the bishop's hands have left upon you as a sign and proof of Apostolical succession?"—"I am not

aware that I can." "Did you ever hear of any who had received as valid an ordination as you have, and yet who erred fatally from the truth?"—"I have." "In your own Church, Samuel Arian?"—"He was." "And Dr. Whitby also?"—"He was." "And many others?"—"Yes." "And in recent days Bishop Colenso is as true a successor of the Apostles as the Bishop of Oxford?"—"I am afraid I must grant it." "And he can ordain in Natal others like-minded with himself?"—"So it appears." "Then this gift you receive by episcopal ordination does not preserve you from heresy?"—"I fear not." "Have you ever known drunken priests in your Church?"—"A few." "Once, I believe, there were not a few?"—"So I have read." "And these all were in the line of succession?"—"They were." "So that it would seem that your ordination neither secures orthodoxy nor morality?"—"Neither." "And yet you regard your ordination in the Apostolic line as a blessing unspeakable?"—"I do." "Truly unspeakable it is, and also inconceivable."

It is this assumption, then, which appears to be, as the first lecture is intended to show, as utterly unscriptural as it is assuredly utterly unreasonable, that the mind of the age is determined to resist and even to denounce; for this claim of priesthood has been found to be in alliance, not merely with the dilettantic, hypothetical, and imaginary claims to which we have referred, on all hands it emasculates and demoralises opinion. Dr. Mellor, from the words of great church casuists, shows how it claims to release men from the vulgar obligations of a good faith and honesty. Our readers do not need to be told that the history of this doctrine of priesthood and its effects on states has been in the history of the world tremendous and disastrous; yet Dr. Pusey says, and no doubt large numbers in this country believe, that upon the principle of sacerdotalism hangs the future of England's Church. No doubt to many the argument against the assumptions of the priesthood may seem almost as out of place and time, as would an elaborate argument conducted to refute the Ptolemaic system of the universe, or the doctrines of the atomic theory of the old chemistry, but if either of those old scientific heresies were in our day to assume the strength and to have the following which characterises the return to the doctrine of the priesthood, we venture to assert that not one volume but many would leap from the press to attempt to dispose of such scientific absurdities. Very naively Dr. Mellor argues how earnestly any civilised and enlightened nation would resent the existence of a caste of physicians or surgeons whose claim to practice on the constitutions of people was founded, not on chemical, physiological, or pathological knowledge, but on the mere fact of their ordination, on the assumption that they inherited the power of healing through a ritualistic ceremony, and that their medicines owed their restorative value to certain words uttered over them; and what, says the writer, continuing his argument, if while on the one hand an irregular order of physicians, not boasting any peculiar ordination, exhibited their worth by the healing effects which followed their practice, those who boasted of such prescriptions, and held forth such claims, were not seen in virtue of them to produce any effects at all, or perhaps on the whole to be more stupid and more detrimental than helpful to the health of the community; what would be thought of such a caste as this? It surely would not need any very elaborate argument or costly publication to reduce its influence to very narrow dimensions throughout the community where it attempted to assert its claims. Yet this is a very fair statement of what the priesthood asserts it is, and what it really is. In the order of the priesthood now and throughout all times there have been men of unimpeachable magnanimity, grandeur, and purity of character; but it is not too much to say that the story of the priesthood, even in its relation to the history of the Christian Church, is one of the most dreadful and deplorable in the whole annals of our race; compared with the amazing territories both of age and empire over which its influence has extended, the blessings it has conferred have been as the small dust of the balance in comparison with the crimes it has caused or committed.

Dr. Mellor's method of conducting his argument is essentially popular. This was almost absolutely necessary to the idea of a lecture. The first two lectures, entitled the "Priesthood not an Order of the New Testament," would seem in a clear and common-sense manner to dispose of the whole question to those to whom the New Testament is the ultimate source of appeal, and who believe that it knows nothing of an order of men possessing such functions as candidism with godliness. The Apostles find no room for such in their conception of a true minister of the Cross of Christ. But beyond these, the lectures on the "Priest at the Altar," elucidating the brood of extravagant and revolting fancies and absurdities which have gathered round the doctrine of transubstantiation, appear to us to be eminently

vigorous both in thought and analytic scholarship. As to the assumption of miracle which the doctrine of the real presence not only implies but affirms, Dr. Mellor says:—

All the miracles with which we are acquainted appeal to the sense or senses of man. It is only as thus apprehended that they are known to exist at all. If they are supposed to have transpired in a sphere utterly beyond the cognizance of man, to whatever other creatures they may be manifestations of power, they cannot be so to him. God may be working miracles every day in some portion of His illimitable universe, kindling new suns, or creating new forms of life; but if they are observed by no eye but His own, they are not miracles of evidence, and are not meant either to inspire faith or to support it. The miracles which our Saviour performed were such as made their appeals to the senses. This property marks every one of them. They consisted of changes, but they were changes which reported themselves to one sense at least, and some of them to more senses than one. They were wrought on purposes that they might be recognised, and (what it is of supreme moment to consider) the species or accidents were changed that they might be recognised, a fact which is absolutely reversed in the pretended miracle of transubstantiation. If Jesus cured the blind man, he saw, and others knew that he saw. If He healed the dumb man, he spake, and others heard him speak. If He restored the paralytic, he walked, and others saw him walk. If He cleansed the leper, his flesh became clean, and others saw that it was clean. If He raised the dead, the dead did in fact rise, and others saw that he had risen. The senses were the only tribunal to which Christ appealed in attestation of His own resurrection. His disciples saw Him, and when Thomas, who was absent on our Saviour's first appearance to His disciples, doubted, and demanded both visible and palpable evidence, he was invited to test in the most sensible manner the certainty of the fact that he was indeed risen. But what condition of a miracle does this professed change in the elements fulfil? To what sense does it appeal? Where is the proof of the miracle of transubstantiation? Let there be one sense at least that will certify the wonder. Which shall it be? The smell declares it is bread, the touch declares it is bread. There is no experiment to which the most advanced and subtle science can subject it which does not terminate in the same instantaneous verdict—it is bread. We have every part of the man competent to form a judgment on the matter pronouncing that no change has taken place; that bread it was, and bread it is; and denying that any miracle whatever has been wrought, because the evidence which miracle always brings with it is not forthcoming. If we are to discredit all our senses when they combine in one testimony and affirm the same truth, then it is far easier and wiser, assuredly, to discredit only one sense, and that the sense of sight by which we read the sentence, "This is My body." What, indeed, is our authority for believing that the Church of Rome holds the doctrine of transubstantiation? We have no sensible proof of the fact but the hearing and the sight. The smell, the taste, and the touch decline their testimony on the matter, and we have, therefore, less proof that that Church holds the doctrine than we have that the bread and the wine are unchanged by the words of consecration.

This extract is lengthy, but we venture to think it is forcible and irresistible; and in the same manner the analysis and refutation of the assertion of the late Dr. Hamilton, Bishop of Salisbury, that the original words, "Do this in remembrance of Me," mean, in Alexandrian Greek, sacrifice this, and that the whole sentence literally signifies the offering of a sacrifice, is most sufficient and triumphant. The student to whom it is necessary to trace these verbal sophistries upon which such immense assumptions and arguments and issues hang will feel thankful to the writer for the clear and scholarly way in which he has disposed of what must assuredly strike a common-sense mind as either singular ignorance, or, what would be worse, a very diabolical perversion of the truth. There can be no doubt that in the Lord's Supper we have a historic monument of the death of Christ, and of His sacrificial work most complete and convincing. Against this institution many of the waves of sceptical casuistry beat in vain. The institution has always held its place in almost all the sects and denominations of ecclesiastical and Christian thought; it is a sacred and reverent memorial, and to this the elevation of the Host, with all its resources of spectacular splendour and decorative art, amidst the scenic grandeur and solemnity which in Italy or Spain form human accretions converting the Lord's Supper into an acted drama, can add nothing. The simple service, without flowing robes, blazing tapers, or rich music and choral melodies—the service in which the officiating minister divests himself of everything which can suggest the idea of the priest, and the recipients sit while they indulge in the divine meditation, the holy prayer, or the subdued but not less ardent hymn conveys as much, ought we not to say more, to the elevated imagination or pensive experience than rites adorned with gold. Dr. Mellor well says:—

It is true that out of this conception of the Divine Word has grown up a service which, if its fundamental error could be overlooked, is one of the most impressive spectacles in the world. Whatever human taste could suggest, or human art accomplish has been combined for the purpose of investing with impressiveness and glory the celebration of this "tremendous sacrifice." Architecture has reared her noblest fane, music has sung her choicest strains to subdue the soul with her sobbing *miserere's* and to ravish it with her triumphant and ecstatic *glorias*, painting has filled her canvas with

* *Priesthood in the Light of the New Testament.* The Congregational Union Lecture for 1876. By E. MELLOR, D.D. (Hodder and Stoughton.)

glowing Madonnas and with her Crucifixions and Entombments, her Ascensions and her Assumptions, and her Heavenly Coronations. Fabrics rich in colour as the rainbow, and symbolic of the succession of fasts and feasts, have formed the vestments of the priests; altars and crosses have blazed with gold and gleamed with precious stones, and every avenue of sense has been piled with its appropriate appeal and gratification; but as we behold the prostrate crowd before the elevated Host, we cannot forget that Christ sitteth at the right hand of God, and that by His one oblation He hath "perfected for ever them that are sanctified."

But the yet more terrible claims of the priesthood follow, almost as a matter of course, upon these assumptions. The priest in the confessional is a yet more dreadful person than the priest at the altar. He claims the right of binding and loosing, upon which terms Dr. Mellor dwells at some length, and which he delivers from the reticulations and dangerous sophisms by which they have been surrounded, and restores them to their certain and original signification. But the microscopic casuistries of the priest in the confessional are nothing less than horrible. Our judgment is not formed from Protestant arguments or instances, or indignant invective, but from the great masters of the confessional themselves. We are able to read their own published pages, and to derive from thence the light which brings out into clear view all those amazing transactions by which the priest claims a right to dispense with every obligation of the moral law, to incense and fumigate and sprinkle holy water upon every kind of crime. To the same singular ordinance also belongs all that curious elaboration by which persecution has been constructed into a science, by which states and nations have been upheaved to their foundations, and chains and manacles have been fastened on the limbs of people prostrate beneath the fear or the spell of excommunication, while bandits and brigands roaming the mountain or forest, engaged in robbery and murder, have yet maintained in their mountain retreat some priest who could even sanctify their conscience from its accusations, and lead their spirits gently along the "green pastures and still waters" of perfect peace. To the exposition of this singular phase of human nature, an exposition founded upon the words of the great casuists of the Romish Church, Dr. Mellor devotes his last lectures. He shows from the writings of Dens, Bouvier, Sanchez, Liguori, and Gury how, to quote a writer in the *Quarterly Review*, "through the slides of a side proposition, artfully masked, the Jesuit doctors have provided a mechanism for converting at will the whole series of moral principles into a set of dissolving views."

Such and so various are the aspects of that singular institution called "The Priesthood" in the Christian Church. Such a work as this might be thought not unneeded when it is remembered how extensively Rome, through the priesthood of the Romish hierarchy, is extending its aggressions around us over the whole nation; but when, in addition to this, it is remembered how the spirit of the priest is permeating the whole life of what is called the Established Church in this country, it surely becomes necessary that the claims and designs of priestism should be clearly known. Extraordinary are the words Dr. Mellor quotes from Mr. Skinner in his "Plea for Ritual," when he says, "Ritual and ceremonial are not mere ecclesiastical literature, or religious æstheticism, or the philosophy of worship, or any other formalism, they are not even securities for decency and reverence; they are signs of realities or they are nothing; they are the expression of the mind of the Spirit, or they are nothing; they are no mere accident to religion, they belong to the very substance of religion." And the absolution which the Anglican priest claims the right to dispense is little more in its formulary than a condensation from the recognised text-books in the Church of Rome. "There is," says our writer, "hardly one direction given to the Anglican priest which may not be found in spirit, if not in form, in Dens, or Gury, or Liguori."

Before we close this notice we must give to Dr. Mellor one other commendation, which we have implied indeed before. All his pages are penned in a spirit of gentlemanly courtesy—we would even say forbearance; a style in remarkable contrast to that indulged by most writers of the priestly school amongst us. It is quite remarkable how these priests, especially in the English Church, beneath their arrogance and assumption, throw off all the dignity and the reticence of the gentleman. In their language Cranmer, Ridley, and Latimer are more horrible characters than Robespierre, Danton, and Marat; this has actually been said by an eminent Ritualistic clergyman. Dr. Tait, the Archbishop of Canterbury, according to them, is a "northern adventurer"; and the Queen "by ostentatious slights to the Church of England, has deprived her example of any

religious weight." From all approach to this indecency of controversy the volume before us is entirely free. It deals in very hard arguments well calculated to weigh with the fair and honest mind, while the words have the sharp adroitness of a skilful fencer and swordsman who disdains as dishonourable the use of those weapons and means which are the resource only of weak and vulgar natures.

JOHN MOULTRIE'S POEMS.*

There are few writers who more deserve to be set forward in a really popular form than John Moultrie. His genius was apt to be fantastic—to throw off its energy in a kind of delicate verbal spray, glimmering with oddest lights and reflections; but, notwithstanding this, the bulk of his poetic writing is not adapted to secure large popular favour, and never will secure it. He was a master of rhythmic fence—could play with words, as a conjuror tosses his balls—and there was often a certain peculiar mixing of natural impulse and fine reflectiveness with this utter artificiality of form. Perhaps it was this element which led Wordsworth to say that "Godiva"—a poem in the same measure and apparently touched a little with the same spirit of irony and verbal dexterity as Byron's "Beppo"—was superior to that poem—an almost ridiculous statement, which would never have been seriously repeated but for the great and honoured name of the man who uttered it; furnishing another proof—if that were needed—of the incompatibility that is apt to arise between the poetical and the critical tempers. Moultrie had no power whatever in the way of what we may call *earnest irony*—the superabundance of which imparted to Byron's easiest and airiest mood in "Don Juan" or "Beppo," a trenchant but yet a manly directness. We remember to have heard of a certain great musician who, when an unworthy rival of his was compared to the automaton chess-player, said, "You are scarcely just to the automaton: there was a man behind him; but behind our man there is an automaton." There was a strong manly presence—if one that had become embittered and terribly scornful—behind Byron's lightest exercises; behind Moultrie's exercises in the same line we discover a patient, mild, reflective, genial—if somewhat shy and retiring—man, into whom it cannot well be said that the iron had ever entered deeply, or, at all events, so deeply as to lead him into the wilderness, or, worse, into furious and awful contests with himself, so that he must, even for a kind of relief, rebel against the settled and conventional order of things. It is true that Moultrie, in his youth, after he had resolved to have nought to do with law, remained for a time under a trying sense of inability to enter the Church from conscientious doubts; but these were, in comparison with the conflicts of others, soon and easily overcome; and, after entering the Church, he seems to have found all that he had expected or sought. But this kind of self-dissatisfaction, leading to rebellion, which is so conspicuously absent from Moultrie's life, is, we take it, the root of the revolutionary spirit, pure and proper, of which Byron, in spite of his birth and his pride of personal beauty, was one of the most efficient voices which England has ever listened to. But the root of his revolt was personal, not widespread, as in France, and, therefore, it took no immediate effect, though, along with other influences slowly qualifying it, it will no doubt have its own share in future modifications. There is nothing of this behind Moultrie's poems. The fantastic exercise of fancy, the ingenious play of words and rhymes is often indulged in merely for itself. It is a congenial exercise, and he abandons himself to it. We have deemed the point worthy of being thus pointed out, because the possession of such qualities as distinguished Byron—particularly in such poems as "Don Juan" and "Beppo"—would have been almost incompatible with those other qualities which do give Moultrie a claim to a permanent and honoured place amongst English poets. He shed new lights on the primitive and domestic affections. He was a true Conservative, and "dwelt among his own people," with a staid, sure devotion which his imagination could interpret, but could hardly intensify. We mean that after all Moultrie found his ideal n ar at home. And this is really the secret of his influence. His poems, "My Brother's Grave," "The Three Sons," "The Hall of My Fathers," and several others just elevate the personal record by subdued touches of poetic fervour, and words just enough penetrated by imaginative light to give it

universality without losing all hold on the sense of *realness*—a defect to which this order of poetry is particularly liable. Nothing could be finer than the natural yet gradual ascent in "The Three Sons;" and the wondrously effective turn which comes like a half surprise in the first and second lines, is one of the most masterly in the language in that class of poetry:—

I have a son, a third sweet son, his age I cannot tell,
For they reckon not by years and months, where he has
gone to dwell.
To us for fourteen anxious months his infant smiles
were given,
And then he bade farewell to Earth, and went to live
in Heaven.
I cannot tell what form is his, what looks he weareth
now,
Nor guess how bright a glory crowns his shining
seraph brow.
The thoughts that fill his sinless soul, the bliss which
he doth feel,
Are numbered with the secret things which God will
not reveal.
But I know (for God hath told me this) that he is now
at rest
With other blessed infants, on their Saviour's loving
breast.
I know his spirit feels no more this weary load of
flesh,
But his sleep is blessed with endless dreams of joy for
ever fresh.
I know the angels fold him close beneath their glit-
tering wings,
And soothe him with a song that breathes of Heaven's
divinest things.

Moultrie's life may be taken as bearing out what we said in contrasting him with Byron; it was extremely uneventful, outwardly calm, and placid inwardly. The "coming struggle" of creed and dogma with free thought and liberal interpretation did not prophetically utter itself in him. He chose the Church, and he reposed contented on her bosom, as much as any man has done in our time. We speak not of this as a demerit—far from it; but as a fact it has its own significance in relation to a true critical estimate of his poetic work. For fifty years he did faithful ministerial work at Rugby—patient, unwearied—the only relief sought being an occasional excursion into the field of verse, or a short journey, which he made also tributary to the other, as his poems on visits to Arran in Scotland and elsewhere abundantly show. He was a friend of Arnold, but of so very different a type of mind that the celebrated headmaster of Rugby School and the Rector of Rugby could not but have mutually benefited by intercourse. Moultrie was meditative where Arnold was logical, practical, so inclined to a direct operation and influence on the minds of others, that it may be not unjustly said he was prone to somewhat autocratic positions, in spite of the high aims by which he was inspired. Moultrie had none of this autocratic disposition whatever; he shrunk from direct contact with the rough side of practical affairs. All who have written of him note this as a pervading characteristic. He was emotional, meditative—touched with the Wordsworthian love of nature and of man, as seen through the poetic sentiment:—

He was not dreaming or unreal (says Professor Bonamy Price, who saw much of Moultrie whilst an undermaster at Rugby), nor extravagant in any way; nevertheless, he made those who understood him feel that he gave a new aspect, a new form and quality to words and deeds from what ordinary men conceived them to possess. This rendered Moultrie the most natural of men, for his world was of his own making; he lived in his own fancies. What the rest of mankind were thinking or feeling about his words and imaginations never occurred to his consciousness. Not that he was unfitted for business, incapable of dealing with practical duties as they arose, or that his sermons were unreal, fanciful, and consequently unimpressive. All I mean is that Moultrie threw a peculiar colouring on all things human with the simplicity and unconsciousness of a child, and this, combined with the gentle grace of his mode of thinking, rendered him a singularly attractive man for those who could understand and sympathise with his nature.

The purely ironical temper was alien from him. His biographer well says:—"From the first he was disposed to view all things, both in heaven and earth, in that soft light of human affection—and of human—more than human hope." And here we may have in part the reason why Moultrie held such a high place in the minds of men, who, in the eye of the world, were so much greater than he was. He had the power to influence and aid them. Constant intercourse with practical affairs tends to dry up the stream of thought and phantasy—contact with such men as Moultrie is richly stimulating and thought-originating. They educe the best in others sympathetically, and so help them. There are few men who have filled a large space in public affairs, who have not acknowledged such a friend.

Of Moultrie's lighter rhymes, we have space to give but one specimen. These five stanzas from "Godiva" are distinctly the cleverest portion of that poem, which, we think, is more concentrated than "Maimoun" or "Sir

* The Poems of John Moultrie. New Edition. With Memoir by the Rev. Prebendary COLERIDGE. In Two Vols. (Macmillan and Co. Rugby: W. Billington.)

Launfal—"poems of the same class, though they may surpass it in some other points:—

Leofric's table suffer'd; he was ever
(As earls are sometimes) an enormous glutton;
Venison he loved, but, though a dainty liver,
He was a perfect collegier at mutton.
He now discovered that his table never,
A decent leg or shoulder could be put on;
Dry was each wither'd joint, where fat was not,
And sometimes tasted strongly of the rot.
There was a sad deficiency in greens;
Parsnips and carrots nowhere could be found,*
The very horses scorned to eat the beans,
The turnips were frost-bitten and unsound.
In fact, the hungry peasants had no means
To pay their rents; the Earl look'd grim and
frowned;
And wisely judged it would be saving trouble,
Like Harrow cricketers, to tax them double.†
Whether this plan was likely to succeed
Is more than I can possibly divine;
Physicians seldom think it right to bleed
A patient dying of a deep decline.
The poor petitioned in this utmost need:
Alas, they found it was in vain to whine;
The hungry Earl refused to hear a word
(We know petitions are sometimes absurd).
"He grieved," he said, "but 'twasn't his look-out,
If all his serfs and vassals starved together;
The year had been a rainy one, no doubt,
But what of that? He didn't make the weather.
They should have minded what they were about,
And not have sent such mutton—'twas like leather.
In that, unless they paid in their arrears,
He'd beat their houses down about their ears."
Then fell despair upon them:—home they went
With wild and gloomy aspects, and sat down
Each by his desolate hearth; some weeping, bent
Their heads on their clasped hands; throughout
the town
Went female shrieks and wallings—all content,
Domestic joy, and peace, and hope were flown;
And each looked round upon his family
And said that naught was left them—but to die!

And so on. With the same witty lightness of thin burlesque the whole legend is run through and disposed of. All his efforts in this kind, as we have said, are full of ingenuity, and sometimes show such art in the mastery of language, as make us surprised that he did not achieve one great work. In the absence of this, as we have said, the best thing that his friends and representatives could have done would have been to present the best selection in sections—each headed by a typical piece in each vein—thus judiciously showing Moultrie in his various moods. Instead of this they have presented the public with two thick volumes in small type, most trying and wearisome to the eye, with a bulk of matter almost equal to that of Milton's poems, and fully more than that of Mr. Tennyson's works. As it is, we fear the gems are buried under an excess of artificial and, in a sense, unreal writing, that plays about the surface of things only, though here and there revealing odd and unexpected relations of words. There come sections of the volumes which need but to be lifted out and set together to achieve what we desire—as, for example, from p. 91 to p. 104, and from p. 274 to p. 316, vol. i. But we suppose it is already too late to hope for this being done. The memoir, we should not forget to say, is most pleasantly done, but lacks direct touches somewhat.

LOUIS XI. OF FRANCE.†

The object of this interesting little book is, in the author's words, "to give a connected, a clear, and a tolerably full account of the events and the nature of a reign which left France a consolidated and powerful nation, fully prepared for the part she was destined to play in the great struggle of the next century." And the author has wholly succeeded in his aim; he has drawn from the best sources, and his narrative is lucid in style, the result of clear insight and unbiassed judgment.

It would have been difficult at the time of Louis's accession to have foreseen what great things that wily monarch was to achieve for France. The country was broken up into separate states. Bourbon, Brittany, Anjou, and Orleans were virtually independent of the Crown, and the Duke of Burgundy was a much wealthier prince and a far greater Power in Europe than his liege lord. If, in the so-called League for the Public Good, the princes had really united against him, Louis must have been crushed at a blow, for he was poor, unpopular, and had indeed no party in the kingdom. But, fortunately for the consolidation of France, the princes and nobles had nothing in common but the greed of ambition; they could not even rise to that higher form of selfishness, love of their class. Louis was enabled by mere crafty intrigue to separate their interests, and he succeeded finally so well

in playing them off one against the other, that at the close of his reign France was a strong monarchy, shut in by well-defined boundaries and fortified by internal peace.

The main objects at the beginning of his reign were 1, to weaken the power of the feudal princes, by attacking their prerogatives and dividing their interests; 2, to raise the power and to promote the prosperity of the Third Estate by the liberal concession of new privileges, and by careful attention to the interests of commerce and agriculture; 3, to recover the towns of the Somme—i.e., to acquire at any cost a defensible frontier against Burgundy and England; 4, to obtain full freedom of action towards the north by securing himself towards the Pyrenees and the Alps; 5, to buy the support of the Court of Rome by the abolition of the Pragmatic Sanction, while enforcing its provisions in the name of the old Gallican liberties whenever the interests of the Crown were at stake; 6, to conclude a satisfactory peace or truce with England. Though he only fought two pitched battles, and these indecisive ones, Louis more than succeeded in all these aims.

It must not, however, be supposed that his success was entirely due to his genius for intrigue. Circumstances, and more especially Death, his one faithful ally, furthered all his schemes.

It is not easy to summarise so intricate a narrative of "treacherous intrigues and unsuccessful negotiations." Louis sits like a spider in his web, trying to join all his threads to a common centre. He endeavours to conciliate all parties, and hesitates as little to break as he does to make a promise. He intrigues in turn with both the rival houses of England, with Burgundy and her enemies, and treats alike with friends and foes among the princes and great nobles of France. He makes the greatest possible sacrifices to attain his ultimate ends, and differs chiefly from his too powerful vassal in this, that whereas Charles of Burgundy would dash his head against any wall merely to effect a passage, and would give up great future good for small present gain, Louis holds his one persistent aim—the centralisation of power—so firmly in his grasp, that rather than let that go he will yield up all besides, even to his very honour as a King, and his honesty as a man. Thus when in his unbounded confidence in his own powers of persuasion, he walks into the cage at Péronne, leaving Charles nothing to do but to shut the door, in order to escape the consequence of his own rashness, he consents to march with the duke against the people of Liège, whom he himself has stirred up to revolt, and he astounds the beleaguered and betrayed citadel by shouting "Vive la Bourgoigne" in answer to their cry of "Vive la France." Surely royal honours could stoop no lower than this treason of the King against the King, and all that charity can do in extenuation of his baseness is to suppose "that his perfidy and his cruelty were perhaps excused in his own sight by the beneficial and public ends for which they were employed."

For Louis seems to have perceived the true import of his own life. He stood at the meeting-point of the Middle and Modern Ages; his was the unscrupulous hand that dealt the fatal blow to Feudalism, which had long ago achieved all the good it was capable of, and now lay languishing in rotten corruption; he it was who secured the existence of that despotic monarchy that was to flourish and grow fat on the evil produce of the sixteenth, seventeenth, and eighteenth centuries; and it was he finally who helped at its struggling birth the young liberty of France that was to grow and strengthen until in the fulness of time, when the unity of the realm could no longer be endangered by the fall, it too in its turn should rise up and award to despotism its well-merited but awful punishments.

We have but space for one more extract illustrative of the character of this singular man; we append it with an earnest recommendation to students of history to study for themselves this sincere and valuable little book, which elucidates one of the saddest, and, at the same time, one of the most significant pages in the history of France. The volume is one of a series of historical books, published by Messrs. Rivington, which is designed for the use of schools; but from the independence of the several periods treated, and the original sources to which their authors have recourse, are well fitted for the general public:—

In the beginning of his reign, Louis seems to have believed in gratitude as a means of securing his servants' fidelity. This delusion was rudely dispelled; and though he continued to be lavish in his gifts to those whom he wished to gain or reward, the severity with which he punished traitors such as Baluc, and the long-brooded vengeance which overtook St. Pol and Nemours, seem to show that he trusted as much in fear as in the affection which he sought to inspire. There is not, as far as I know, any instance in his life of aimless and wanton cruelty; there is none perhaps of spontaneous and uncalculating generosity. He never allowed his passions to blind him to his interests. Yet he was possessed by much of the restless eagerness of a revolutionary leader. No sooner had he attained

one object than he pressed on the next; or rather, till severely taught by experience, he seems to have striven to attain all ends at once. The same nervous restlessness involved him in many troubles. No man was more capable of conciliating an enemy, or of extricating himself from a dangerous position; but no man in prosperity was more reckless of giving offence, or of involving himself in needless embarrassments; a peculiarity apparently as inconsistent with his natural caution, as his heedless loquacity was inconsistent with his habitual dissimulation. He prided himself greatly on his tact and skill in eliciting the opinions and discovering the secrets of those with whom he conversed. But while talking freely himself to encourage the confidence of others, he frequently gave them the advantage he himself sought to obtain. The same over-weening trust in his own address and dexterity led him even to prefer a tortuous to a straightforward policy. He was apt to make the most extravagant promises to obtain a slight present advantage, since he doubted not that he would be able to devise some means or pretext of evasion. The only thing on which he prided himself was on being more subtle, more cunning, and more free from prejudices than other men. He was wont to say that, "when pride rides before, shame and loss follow behind." Hence his ostentatious disregard of all display, even of that which seemed requisite to maintain the dignity of his position. Nor did he disdain to flatter and cajole the humblest of his subjects, if he believed them in any way capable of doing him an injury or a service. In war he showed considerable judgment, and he possessed that cool and deliberate courage which is one of the most necessary qualities of an able general. Yet he preferred to attain his ends by craft rather than by force, fearing to stake the success of his fine-spun schemes on the uncalculable chances of a pitched battle. We shall see that he was not more faithless or more cruel than the other princes of his age, and that his perfidy and his cruelty were perhaps excused in his own sight by the beneficial and public ends for which they were employed. He was disliked by his countrymen alike for his vices and his great qualities, which were equally repellent to them. His impatience and vivacity were French, but in every other respect he resembles the great Italian statesmen, the Viscontis and the Sforzas, the models of "the Prince" of Machiavelli. Indeed, he declared himself the disciple of Francis Sforza, and one of the first acts of his reign was to send secretly for two Venetian nobles, who were to initiate him into the policy of that astute and despotic aristocracy.

ST. AUGUSTINE'S CONFESSIONS.*

This is the fourteenth volume of the works of Augustine, now publishing by the Messrs. Clark, under the editorship of the Rev. Marcus Dodds, D.D., and it contains one of the most valuable compositions of the great African bishop. "If St. Augustine," says a French writer, "had left nothing but his 'Confessions' and the 'City of God,' one could readily understand the respectful sympathy that surrounds his memory. How, indeed, could one fail to admire in the 'City of God' the flight of genius, and in the 'Confessions,' what is better still, the effusions of a great soul?" But the "Confessions of St. Augustine" is not, it should be observed, an autobiography. "There is in it," as Mr. Pilkington remarks, "an outline of the author's life up to his mother's death, but only so much of detail is given as may subserve his main purpose. That purpose is clearly explained in the fourth section of his tenth book. It was that the impenitent on reading it might not say 'I cannot,' and 'sleep in despair,' but rather that, looking to the God who had raised the writer from his low estate of pride and sin to be a pillar of the Church, he might take courage and 'awake in the sweetness of His grace, by which he that is weak is made strong'; and that those no longer in sin might rejoice and praise God, as they heard of the past lusts of him who was now freed from them."

The word "confession," as used by Augustine, it will be observed, has two meanings. In his exposition of the Psalms we read, "Confession is understood in two senses, of our sins and of God's praise. Confession of our sins is well known, so well known to all the people that whenever they hear the name of confession in the lessons, whether it is said in praise or of sin, they beat their breasts." Again: "Confession of sin all know, but confession of praise few attend to." "The former but sheweth the wound to the physician, the latter giveth thanks for health." "It is not surprising," as the translator says, "that with this view of confession Augustine should hinge on the incidents of his life such considerations as tend to elevate the mind and heart of the reader. . . . The undertone of penitence and praises which pervades the *confession* in all its episodes, like the golden threads which run through the texture of an Eastern garment, presents one of its peculiar charms."

The edition of the "Confessions" now before us is not a mere translation. The translator's notes are invaluable, and, in fact, without such notes very much of the work would be unintelligible to ordinary readers. His preface, likewise, forms an admirable introduction to the

The Confessions of St. Augustine, Bishop of Hippo. Translated and Annotated by J. G. PILKINGTON, M.A., Vicar of St. Mark's, West Hackney. (Edinburgh: T. and T. Clark.)

* Very possibly—in the ninth century.

† If any members refuse to pay a fine imposed by the club the fine shall be doubled.—"Rules of the Harrow Cricket Club, 1818."

‡ *The Reign of Louis XI.* By P. F. WILLERT, M.A. (London: Rivingtons.)

intelligent reading of the work. We quote from it the following passage:—

It would not be right to overlook a charge that has been brought against the book by Lord Byron. He says, "Augustine, in his fine 'Confessions,' makes the reader envy his transgressions." Nothing could be more reckless or further from the truth than this charge. There is here no dwelling on his sin, or painting it so as to satisfy a prurient imagination. As we have already remarked, Augustine's manner is not to go into detail further than to find a position from which to "edify" the reader, and he treats this episode in his life with his characteristic delicacy and reticence. His sin was dead, and he had carried it to its burial with tears of repentance. And when, ten years after his baptism, he sets himself, at the request of some, to a consideration of what he then was at the moment of making his confessions, he refers hardly at all to this sin of his youth, and such allusions as he does make are of the most casual kind. Instead of enlarging upon it, he treats it as past, and only speaks of temptation and sin as they are common to all men. Many of the French writers on the "Confessions" institute a comparison in this matter between the confessions of Augustine and those of Rousseau. Rousseau draws attention to the delicacy and reserve which characterise the one, and the arrogant defiance of God and man manifested in the other. The confessions of the one he speaks of as "Un grand acte de repentir et d'amour," and eloquently says: "In it he seems, like the Magdalen, to have spread his box of perfumes at the foot of the Saviour; from his stricken heart there exhales the incense most agreeable to God—the homage of true penitence." The other he truly describes as uttering "a cry of triumph in the very midst of his sin, and robing his shame in a royal purple."

BRIEF NOTICES.

Biblical Commentary on the Prophecies of Ezekiel. By CARL FRIEDRICH KEIL, D.D. Translated from the German by Rev. JAMES MARTIN, B.A. Two Vols. (Edinburgh: T. and T. Clark.) The general character of the Commentaries of Drs. Keil and Delitzsch is so well known that we need do little more than announce the publication of these two volumes on Ezekiel. Happily, the necessity which rests on the expositors of Daniel to defend the genuineness and integrity of the book which bears that great man's name does not exist in the case of Ezekiel. "The genuineness of Ezekiel's prophecies is, at the present day, unanimously recognised by all critics. There is, moreover, no longer any doubt that the writing down and reduction of them in the volume which has been transmitted to us were the work of the prophet himself. Only Ewald and Hitzig, for the purpose of setting aside the predictions which so much offend them, have proposed very artificial hypotheses regarding the manner and way in which the book originated; but it appears unnecessary (Dr. Keil thinks) to enter into a closer examination of these, as their probability and trustworthiness depend only upon the dogmatic views of the authors." Dr. Keil decides clearly and vigorously against the millenarian hypotheses which seek a basis in Ezekiel xxxvii. 15–28, the prophecy concerning Gog and Magog in chapters xxxviii. and xxxix, and the later-detailed picture of the new form of the Kingdom of God.

It was by J. A. Bengel and C. F. Oetinger that the so-called "realistic" interpretation of the Messianic prophecies of the Old Testament—according to which, after the future conversion to Christ of the Jewish people who are hardened still, the establishment of the Kingdom of God in Palestine and its capital, Jerusalem, is to be expected—has been revived and made into one of the leading articles of Christian hope. By means of this "realistic" exposition of the prophetic word the Chilastic dogma of the establishment of a kingdom of glory before the last judgment and the end of the world is then deduced from the twentieth chapter of the Apocalypse; and many of the theologians of our day regard this as the resultant of a deeper study of the Scriptures. In the more precise definition of the dogma itself, the several supporters diverge very widely from one another; but they all agree in this, that they base the doctrine chiefly upon the prophetic announcement of the eventual conversion and glorification of all Israel. As Ezekiel then stands out among all the prophets as the one who gives the most elaborate prediction of the restoration of Israel under the government of the Messiah, we must look somewhat more closely at this view, and by examining the arguments *pro* and *con*, endeavour to decide the question as to the fulfilment of the Old Testament prophecies concerning the future of Israel. And this Dr. Keil proceeds to do with great clearness and cogency.

The Apocalypse Revealed, in which are disclosed the Mysteries there foretold. By EMANUEL SWEDENBORG. Being a translation of his work entitled "Apocalypsis Revelata, in qua deteguntur Arcana quæ ibi prædicta sunt, et tractatus recondita lætuerunt." (London: Swedenborg Society, British and Foreign.) Emanuel Swedenborg was, and is, a spiritual phenomenon, which would need a Swedenborg of a very different order to explain. We should almost call him an impossible phenomenon, but for the fact that there are men and women living around us who believe in him, and on him and them we shall not venture to speculate. The volume before us consists of 900 closely-printed pages. But those pages are not the fruit of human wisdom; they are,

according to the author, as divine as the visions which they profess to unveil. "Any one may see," says their author, that the Apocalypse could not possibly be explained, but by the Lord alone, since every word of it contains mysteries which never could be known without some special enlightenment and consequent revelation; wherefore it has pleased the Lord to open the sight of my spirit, and to teach me. Think not, therefore, that anything there given is from myself, or from an angel, but from the Lord alone." The reader of these words who should say, "The man is beside himself," could scarcely be blamed, and if the appeal be made to the contents of the book, his verdict must be sustained.

Seeking the Lost. Incidents and Sketches of Christian Work in London. By the Rev. C. J. WHITMORE, Whitefield Mission Church, Drury-lane, author of "Mildred Norman," &c. (James Nisbet and Co.) Mr. Whitmore's book is striking, but it would have been far more so had he reserved some bits of discourse, and confined himself strictly to description and narrative. His sympathies are wholly in his work, and some of his pictures are powerful. He is one of the few who have managed to go, as trusted ones, into the depths of London degradation and misery, and he speaks with all the claims of an eye-witness. He vividly presents to us the utter and unrelieved misery and hopelessness of whole areas of our population. Let thoughtful persons read his chapter, "Down East," and we are sure they will feel glad that such men as Mr. Whitmore are in some sense in kindly contact with the classes there sketched. Society is their debtor, for they may be the means of preventing many outrages. From personal observation, we can say that his pictures are in no way over-coloured. There is a peculiar pathos in such chapters as the "Clown," and "Sally," and that chapter on "Night-Fishing" shows the indefatigable worker as well as the observant man and attractive writer. The account also of what led to the founding of the London Medical Mission is well worth reading. The sketch headed "Sunday," a sketch of the railway-arches at Somer's Town and their *habitués*, is graphic.

Scattered here and there are many small groups discussing religion, theology, politics, temperance, lack of employment, price of meat, singing-birds, and herb pills. Costermongers, vending apples and walnuts, shout continually. Each speaker endeavours to drown the voices of all the others by his own loud speech; while, by choosing a place in the centre of the arches, all the voices can be heard in a mingled chorus—and there are at least a dozen speaking at the same time. In the whole there are nearly a thousand men present, broken up into the various groups indicated. There is scarcely a single woman to be seen. The preacher has finished at the stand, and is succeeded by a diminutive gentleman, who announces that next Sunday he will review the infidel address from that spot, and proceeds to preach *himself* instead of the Master. Not an uncommon fault! After the little man comes a tall man of middle age, who is evidently well-known and a favourite, judging from the thinning of other groups to listen to him. His commencement is a biting jest at the expense of the young infidel opposite, who is exhorted to attend to one Bible precept, and everyone will be satisfied—if he will but tarry at Jericho till his beard be grown. Here is a sample of the speaker's teaching:—"Come now, you'll soon have to lie down and die, whether you like it or not! So just suppose yourself on your deathbed, lifting up your poor trembling hands and gasping out, 'O Lord! I've been all my life a bricklayer, now make me a tailor!'" This caused a roar of laughter, but he coolly went on, "Laugh if you like, but tell me the difference—'O Lord! I've been all my life a sinner, now make me a saint!'" He stopped amid profound silence, while a grave look on every face gave evidence that the bold, quaint illustration had struck home.

A History of Asiatic Cholera. By C. MACNAMARA, F.C.U. (Macmillans.) As a rule, people are distrustful of histories that are written to establish a theory. The reason is obvious. The man of theory is tempted to produce those facts only which tell in his own favour, or at least, to give to them an undue prominence. Now, Mr. Macnamara has a theory concerning cholera, viz., that it is not contagious, and that it can only be propagated by drinking water that has been poisoned by choleraic matter. He adduces a great deal in support of this theory, but his book has a high value independently of its specific purpose. It is an extremely painstaking and conscientious history, throwing light upon a variety of related topics, and suggestive of many improvements in sanitary science. Mr. Macnamara is an acute and independent investigator, and his work should be carefully studied.

Within Bohemia; or, Love in London. By HENRY CURWEN. (Remington and Co.) Mr. Curwen seems to imagine that in these tales he has given us something especially characteristic of London. He has not done so. Names of certain streets in the metropolis are incidentally mentioned; but in writing tales we suppose some place must be men-

tioned. There are no London descriptions, no London incidents. In fact, if the names of streets in Manchester or Newcastle were substituted for those here no other alterations would be necessary. The tales themselves are well written. "Bought and Sold" we like best: the others are a little too melodramatic for our taste.

The United Presbyterian Divinity Hall in its Changes and Enlargements for One Hundred and Forty Years. By the Rev. P. LANDRETH. (W. Oliphant and Co.) This professes to be "A memorial of the localities, professors, training systems, and of the superintendence of students by presbyteries and committees," in connection with the United Presbyterian Divinity Hall. There is a great deal more in the work than might be supposed, and it will be found to have more than a sectarian interest. In the first place the eminent men who have been connected with the hall have been men of wide fame and influence. For are there not Ebenezer Erskine, of the Old Burgher Hall, and John Brown and Dr. Dick, and Dr. M'Michael, and others whose fame went throughout Scotland? Of these Mr. Landreth gives some exceedingly interesting memorials, written in very fresh and readable style. In the next place the particulars concerning management and study will be found to be usefully suggestive.

From Home and Back. By the Rev. HENRY FOOTMAN, Vicar of Lambourn. (Henry S. King and Co.) These sermons on the parable of the Prodigal Son were preached in the parish church of Kensington. They are somewhat more dramatic in style than ordinary pulpit productions, and are characterised by plain, bold, and searching treatment. It should be difficult to make sermons upon such a subject dry and prosy, yet experience has shown this to be possible. When human affections and vices—human life and work in any aspect—are concerned, perhaps more harm is done by the preaching of a mere theological dry stick than by the example of vice itself. Mr. Footman preaches as a man with sympathy and understanding, and in a way to arouse conscience and check an evil course.

We are glad to see a fourth edition of Dr. Stoughton's *Song of Christ's Flock*. (Hodder and Stoughton.)—The Religious Tract Society have republished several stories of cottage piety, including the *Shepherd of Salisbury Plain*, the *Two Cottagers*, the *Praying Cottage Mother*, &c. The narratives are printed in good large type. We have also a new edition of the discussion between Dr. Spencer and the Rev. Alex. King on *Protestantism and the Church of Rome*. (E. Stock.) This edition has some new notes.

REFORMATORY AND INDUSTRIAL SCHOOLS.

The Rev. Sydney Turner, who has been connected with these schools for thirty-four years, has recently presented his last annual report to the Home Secretary previous to final retirement from the office of Chief Inspector on account of ill health. It is now nearly twenty-two years since the first Reformatory and Industrial School Acts were passed (the latter extending to Scotland only) under the auspices of Lord Palmerston, who embodied many points of a measure introduced into the House of Commons some time previously by Mr. (now Sir Charles) Adderley. The main lines on which this Act and all its subsequent amendments proceeded are much the same as those which have been followed in America, France, &c.—viz., the detention of the offender for a long period of corrective and industrial training, the introduction of the family system and domestic feelings and habits into the schools, and the keeping the offender under supervision after leaving the school by placing him out in employment on probation under licence (or ticket of leave), previous to his final discharge. There are, however, three peculiarities in the English as distinguished from the Continental and American systems. The first of these is the recognition and enforcement of the duty of parents to contribute to the maintenance of the young offenders sent to these schools, their contributions having amounted in 1875 to a total of £18,044. Secondly, there is a provision in the Reformatory Schools Act that the sentence to corrective training and detention should include the committal of the offender for a short period of imprisonment previous to his being remitted to the school. The third distinguishing feature of the English system is that, while assisted and superintended by the State, the schools are essentially conducted and controlled by voluntary aid, and have up to the present time retained an independent and partly charitable character. The inspector considers that "the remarkably successful results of the schools in the reclamation and recovery of from 70 to 80, and in some cases to 90 per cent. of those admitted into them are essentially owing to the voluntary agency enlisted in their management." There are now sixty-five reformatory schools in the kingdom, and during the past year a

total of 29,462 were admitted, 23,739 of whom were boys, and 5,723 girls. The total discharges were 22,797—viz., 18,333 boys and 4,464 girls. Of these, 11,529 boys and 3,768 girls have been placed in employment or service, 1,844 boys and 118 girls have emigrated, 2,812 boys have gone to sea, 487 have enlisted, 516 boys and 203 girls have died, and 718 boys and 180 girls have absconded and have not been recovered. The industrial schools are 117 in number, eight new schools having been certified, and the certificate of one school having been resigned, during the past year; but 114 only are inspected, as three schools in Scotland have not received any children under the Act. At the end of last year there were 9,774 boys and 2,908 girls under detention, the admissions being 2,937, and the discharges 2,504, of both sexes. Of the latter, 1,144 were placed in service, 557 were placed out through friends, 50 emigrated, 380 were sent to sea, 48 enlisted, 50 were discharged as diseased, 60 were committed to reformatory schools, 147 died, and 68 absconded. The total expenditure for the year on account of industrial schools was 274,156*l.*, and on account of reformatory schools, 137,191*l.*

Miscellaneous.

A LADY TIGER-KILLER.—A lady, Mrs. Havelock, has just received the usual reward for destroying a tigress on the grounds near her house on the Koondahs. Mrs. Havelock had noted the proximity of the beast, and set out some poisoned food for it. The beast ate of this and was killed. The *Neilherry* paper observes that all the more credit is due to Mrs. Havelock for her pluck, as her husband was away from the estate at the time.

SCHOOL BOARD ELECTION.—Mr. Stanley Kempe Welch, says the *South London Press*, has been selected to contest the Lambeth division at the coming school board election, and will coalesce with Messrs. Stiff and Murphy. We are informed that Mr. Hugh Wallace has not yet determined whether he will offer himself as a candidate for the electors' suffrages. An influential committee has been formed to promote the election of Messrs. Stiff, Murphy, and Welch, of which the Rev. Joseph Shaw, pastor of the Battersea Congregational Chapel, has accepted the secretaryship.

AN ADVENTUROUS VOYAGE.—One of the most remarkable voyages ever undertaken came to a close in the *Mersey*, at Liverpool, on Monday. The voyage was a trip across the Atlantic in a vessel by one man. The Centennial left Gloucester, Massachusetts, on the 15th of June last, having on board Alfred Johnson, a Dane, for Liverpool. The sole object of the voyage was to show what American citizens dare do. The boat is only 16½ ft. in length at the bottom, by 2½ ft. deep and 5½ ft. wide, but she is decked over, with the exception of space for standing. She has three water-tight compartments. Her sailing gear is a simple mast, carrying a main sail, two jibs, and a square sail. Captain Johnson has not kept a log in the ordinary sense of the term, and, considering the frailty of his craft, it does not appear that he has had much to record. He had fair weather the entire voyage, except on one or two days, but had one or two narrow escapes. He had to sleep during the day, as being the safest time to depend on going without a look-out. On one occasion his boat was capsized, but he succeeded in righting her and again boarding her. Eventually he came to anchorage in the Sloane with less of adventures to relate than might have been expected. Captain Johnson, however, says that he has no wish to repeat his adventurous trip.

THE EX-EMPRESS CHARLOTTE.—Nine years ago Maximilian, Emperor of Mexico, closed his brief reign in the courtyard of Queretaro, where he was shot by command of the late President Juarez, and ever since, his widow, the ex-Empress Charlotte, has been a prey to acute melancholia—the paroxysms of which, however, were at first followed by intervals of partial return to reason. In these she was allowed to amuse herself—if amusement be the word for an occupation which turned upon the deepest tragedy—in writing the experiences of her husband and herself in their few months' sojourn in Mexico. This she has long abandoned, and in the chateau of Laeken, where she is under strict medical surveillance, she has relapsed into confirmed dementia, which her physicians have given up all hope of curing. As in similar cases, she recurs to the predilections of childhood, one of which was a passion for flowers, and Ophelia-like, she spends most of her time over them, feeding as they do her once lively but now diseased imagination. Their attraction for her was touchingly manifested the other day. Eluding the watch of her attendants, she had fled from the castle, but when overtaken it was found impossible to induce her to return, except by the use of means which would certainly have proved hurtful. One of her physicians bethought himself of her morbid affection for flowers, and by strewing them from time to time before her, she was gradually lured on her way back to the chateau, where a closer surveillance has since been placed over her. —*Lancet*.

SUNDAY TRADING.—On Sunday the effect of the action taken by the Holborn District Board of Works with respect to Sunday trading in Leather-lane was very apparent in the reduced numbers of shopkeepers and costermongers who carried on business after eleven a.m., although it was evident that before the Sunday morning business of the lane is stopped stern measures will have to be

resorted to. Some eight years ago, when this question was before the authorities, Sir Richard Mayne, the then Commissioner of Police, ordered his men to clear Leather-lane, and it was done; but in time the feeling against the Sunday trading subsided, and the business was resumed. Colonel Henderson, the present Commissioner of Police, has not, up to the present, taken anything but a negative action in the matter; but several members of the local Board of Works feel it is only necessary to show the gallant commissioner what has been accomplished in five weeks by the board, unaided save by the aid the presence of the police gave them, to induce him to take a step which would stop Sunday trading in the locality. And it is expected that, with this view, a second deputation will wait upon the chief commissioner. On Sunday there was a considerable number of police constables on duty in the neighbourhood, and Mr. Peacock, the inspector of the Board of Works, was present to carry out the views of the board. At half-past ten o'clock several of the shops were closed, and many of the costermongers removed their barrows, bearing the remnant of their goods from the street. Although rain fell pretty heavily, the watering cart went through the lane, scattering carbolic acid and water on all sides, and deluging the wares which were left. Some shopkeepers and costermongers persisted in trading, notwithstanding the warning of the inspector that legal proceedings would be taken against them; but the fact remains that, whereas five weeks ago Leather-lane was filled on the Sunday with barrows and scores of shops were kept open up to 1.30 p.m., the lane was literally clear of all but a half-dozen barrows yesterday, at 12.30, and not a dozen shops were open.

CITY CHURCHES.—Another City church is about to be pulled down—that of All Hallows, Bread-street. It was built by Wren in 1680, on the site of one destroyed during the great fire, at a cost of 3,348*l.*, and has a tower sixty-six feet high. Of this church Strype says—"On the south side of the chancel, in a little part of this church, called the Salters' Chapel, is a very fair window, with the portraiture or figure of him that gave it, very curiously wrought upon it. This church, ruined in the great fire, is built up again without any pillars, but very decent, and is a lightsome church." In the 22nd of Henry VIII., Aug. 17, two priests of this church fell at variance, that the one drew blood of the other, wherefore the same church was suspended, and no service sung or said therein for the space of one month after, the priests were committed to prison, and the 15th of October, being enjoined penance, they went at the head of a general procession, barefooted and barelegged, before the children, with beads and books in their hands, from St. Paul's, through Cheap, Cornhill, &c. Among the epitaphs the following, given by Stowe, is quaint:—"To the sacred memory of that worthy and faithful minister of Christ, Master Richard Stocke, who after 32 yeeres spent in the ministry, wherein by his learned labours, joined with wisdom, and a most holy life, God's glory was much advanced. His Church edified, piety increased, and the true honour of the pastor's life maintained, deceased April 20, 1626. Some of his loving parishioners have consecrated this monument of their never-dying love, January 20, 1628." Milton, whose father was a scrivener in Bread-street, where the poet was born on the 9th of December, 1608, was baptized in the church of All Hallows. The materials and site of the church are to be sold, and part of the proceeds is to be devoted to building a new church on a site within the limits of the metropolis, to be approved by the Bishop of London. The new church is to be called All Hallows, and to be endowed with 120*l.* a-year for the incumbent. The remains of the dead under the church are to be removed to the City of London Cemetery at Little Ilford. A suitable monument is to be erected over them by the Commissioners of Sewers, who have the option of taking a portion of the site for the purpose of widening Watling-street.

THE DEATH OF OLIVER CROMWELL.—The accompanying account of the death of Oliver Cromwell appeared in the Government organ of the day—the *Mercurius Politicus* for September 29, 1658. It was no doubt the first printed intelligence which reached the people outside London of the loss England and the world had suffered. It has a sad interest to us now as a calm and pathetic record of one of the most memorable events in history. It is also not without some literary value as a specimen of rich and beautiful English, which appeared in the pages of a newspaper at a time when the writing in such places was almost always, as far as style went, of the very lowest order:—"Whitehall, September 3. His most Serene and Renowned Highness Oliver Lord Protector, being after a sickness of about fourteen days (which appeared an ague in the beginning), reduced to a very low condition of body, began early this morning to draw near the gate of death; and it pleased God about three o'clock afternoon, to put a period to his life. I would willingly express upon this sad occasion the deep sorrow which hath possessed the minds of his most noble son and successor, and other dearest relations, had I language sufficient. But all that I can use will fall short of the merits of that most excellent Prince. His first undertakings for the public interest, his working things all along, as it were out of the Rock, his founding a military discipline in these nations, such as is not to be found in any example of preceding times; and whereby the noble soldiery of these nations may (without

flattery) be commended for piety, moderation, and obedience, as a pattern to be imitated, but hardly to be equalled, by succeeding generations; his wisdom and piety in things divine, his prudence in management of civil affairs, and conduct of the military, and admirable successes in all, made him a prince indeed among the people of God; by whose prayers being lifted up to the supreme dignity, he became more highly seated in their hearts, because in all his actions it was evident that the main design was to make his own interest one and the same with theirs, that it might be a subserving to the great interest of Jesus Christ. And in promoting of this his spirit knew no bounds, his affection could not be confined at home, but brake forth into foreign parts, where he was by good men universally admired as an extraordinary person raised up of God, and by them owned as the great protector and patron of the Evangelical profession. This being said, and the world itself witness of it, I can only add that God gave him blessings proportionable to all these virtues, and made him a blessing to us by his wisdom and valor to secure our peace and liberty, and to revive the ancient renown and reputation of our native country. After all this, it is remarkable how it pleased the Lord on this day to take him to rest, it having formerly been a day of labours to him; for which both himself and the day (Sept. 3) will be renowned to posterity, it having been to him a day of triumphs and thanksgiving for the memorable victories of Dunbar and Worcester; a day which, after so many strange revolutions of providence, high contradictions, and wicked conspiracies of unreasonable men, he lived once again to see, and then to die with great assurance and serenity of mind, peaceably in his bed. Thus it hath proved to him to be a day of triumph indeed, there being much of providence in it, that after so glorious crowns of victory placed on his head by God on this day, having neglected an earthly crown, he should now go to receive the crown of everlasting life." —*Academy*.

Gleanings.

When can you be said to swallow hardware?—When you buy a tumbler and goblet.

Fans run by clockwork have been introduced by some of the New York restaurants this season.

The individual who called tight boots comfortable defended his position by saying they made a man forget all his other miseries.

During a session of a county court in the interior, a witness was asked if he was not a husbandman, when he coolly replied amid the laughter of the court, "No, sir, I'm not married."

A Boston newspaper asserts that a Western manufacturer sent a pair of lady's slippers to the Centennial without designating their use, and they were at once assigned a prominent place among boats and nautical affairs.

When the first newspaper was started in Japan, the editor asked a Japanese gentleman if he wished to have the paper sent regularly. "No, thank you; I have a copy," he replied. The gentleman of the old school had no idea that a newspaper contained fresh matter with every issue.

"I've got another, my dear," said Mr. Dorkins, as he hurried into the house. "If you were on the top of Trinity Church spire on the back of a goose, how would you get down?" Mrs. Dorkins thought she'd jump down, slide down the lightning-rod, fly down on the goose, fall down, and then gave it up. "Why, if you wanted to get down, you could pick it off the goose," said Mr. Dorkins, exultantly.

PAST A JOKE.—Elderly people never jest or chaff in France. It is considered there bad in age.

SECOND SIGHT.—A man in a Scotch village, who had a good telescope, looked at his third cousin through it, which brought him as near as a first cousin.

CIRCUMSTANTIAL EVIDENCE.—"Circumstances alter cases, you know," remarked a Scotch lawyer to an old farmer client the other day. "Very true, sir," agreed the farmer, "and cases alter circumstances as well; for, man, I mind, when ye were young and had but few cases, your circumstances were not over braw."

THE PRINCESS AND THE PREACHER.—We give the following on the authority of the *Christian World*, which journal vouches for its correctness. A short time since an English princess attended service at a Presbyterian Church in the West-end of London, and with that courtesy which has endeared the Royal family to all classes in this country, remained at the close, accompanied by her ladies-in-waiting, to speak a kindly word with the minister. The divine entered most heartily into conversation with the illustrious strangers, never dreaming he was addressing a princess. Conversation, however, soon drifted theologywards, when it at once became apparent that the princess and the rev. gentleman did not see eye-to-eye. At length, for the honour of Presbyterianism, he found it necessary to run counter to the lady's ideas, and was rather startled on afterwards learning that he had been contradicting a royal lady.

LITERARY SUCCESSSES.—George Eliot's great success in coining money by her works has been stirring up reminiscences of other Midas-like authors. Moore spent over 1,000*l.*, a year during his literary lifetime. Scott's revenues were enormous for over twenty years. Bulwer, who inherited his mother's extensive landed property in Hertfordshire, also

made an extravagant living by his pen. Dickens, who never counted what he spent, left 80,000*l.* to his family. Thackeray, who began life by spending his inherited fortune of 20,000*l.*, closed it by obtaining the ability, from his pen, to live at the rate of 2,000*l.* a year in a house in Kensington, built and owned by himself. Macaulay got a clear profit of 20,000*l.* in a single year out of the first two volumes of his history. And Victor Hugo is to be ranked among the fortunate authors. Among other investments, he possesses 800 shares of the National Bank of Belgium, which are worth 570*l.* per share—456,000*l.* to start with. And this is not all his property. Goldsmith, Sheridan, and Byron had big chequebooks, but royally spent all they earned and more too.

JOHN GILPIN.—Lady Austin one evening told Cowper the story of "John Gilpin," which, as told by her, tickled his fancy so much that he was kept awake by fits of laughter during great part of the night after hearing it, and must needs turn it into a ballad when he got up. Mrs. Unwin's son sent it to the *Public Advertiser*, where it appeared without an author's name. John Henderson, an actor from Bath, who took the London playgoers by storm in 1777 as Shylock, Hamlet, and Falstaff, was then giving readings at the Freemasons' Tavern. He had succeeded almost to Garrick's fame. His feeling was so true, his voice so flexible that Mrs. Siddons and John Kemble often went to hear him read. Henderson finding "John Gilpin" in print, but not yet famous, chose it for recitation. Mrs. Siddons heard it with delight, and in the spring of 1785 its success was the event of the season. It was reprinted in many forms and talked of in all circles; prints of "John Gilpin" were familiar in shop-windows; and Cowper, who was finishing the "Task," felt that his more serious work would be helped if it were published with this "John Gilpin" as an avowed piece by the same author.

PRINCES IN A COAL PIT.—During the last few days extensive preparations have been made at Carberry Colliery, near Musselburgh, for the reception of His Royal Highness the Duke of Connaught, who had arranged to visit that well-known coal-field, and to descend one of the pits. On Friday afternoon the Prince, accompanied by H.R.H. Prince Leopold, drove out from Edinburgh to Carberry Tower, the historic and beautiful seat of the Hon. Lord Elphinstone, situated near the spot where Mary Queen of Scots played one of the most eventful scenes in her chequered career. The royal party drove out in a break, drawn by four horses, and passed through Portobello, Fisher-row, and Inveresk, but they did not seem to be recognised. The occupants of the break numbered over a dozen gentlemen, the most prominent of whom were Earl of Southesk, Earl of Elgin, and the Hon. Mr. Elphinstone. The party passed by a private entrance from the Tower to the colliery which they had arranged to visit. At four o'clock Messrs. Deans and Moore, the lessees of the mine, were introduced to the Duke of Connaught and Prince Leopold, and showed the party over the outer works. The two members of the royal family then descended the pit, and remained for over two hours. Lord Elphinstone accompanied them, and explained the working of the mine, besides pointing out the unusual thickness of the "great seam," which measures eleven feet. The pit was lighted up by several thousands of coloured lamps and Bengal lights, and the magnesium wire was also employed to light up the recesses. The royal visitors descended the "dook" in a boggy, and appeared much amused at the unusual experiences. The party shortly afterwards returned to the Tower, where they partook of refreshment. The time of the arrival of the princes had been kept a secret, and consequently few persons were seen about the colliery.—*Scotsman*.

ORATORICAL ODDITIES.—When it fell to Canning's lot to respond to the toast of Her Majesty's Ministers at Fishmongers' Hall, the company looked for a great speech and an eloquent exposition of Ministerial policy. They were doubly disappointed. Canning had no intention of exposing his hand, and was not in the vein for talking much, and telling nothing, as Ministers have a trick of doing. "Gentlemen," said he, "we are invited here to meet the Fishmongers. Now the Fishmongers have dealings with a very large community, from whose habits I think they might be learning something. I mean the community of fishes. The fish is one of the most uncommunicative animals in creation; it says nothing, and it drinks a good deal. Let us, then, upon the present occasion, as we are to some extent brought into their company, imitate their habits. Let us not waste our time in talking but drink a good deal." Quite as economical of speech was the candidate who delighted a Nottingham mob by addressing them in the comic fashion; "Ye poets, ye butchers, ye mute inglorious Miltons, ye Cromwells guilty as of your country's blood, give me a welcome to Nottingham. This"—here he held up a sovereign—"this is the God you adore, your faithful, unchangeable friend." Thereupon one enthusiastic listener shouted, "That's Nottingham to the life!" but when it came to polling, only three votes were recorded for the unflattering orator. Abraham Lincoln proved that it is not always necessary to use tall talk, and plenty of it, to win the suffrages of his countrymen. He made his debut on the political stage with the following speech:—"Gentlemen and fellow-citizens, I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by my friends to become a candidate for the Legislature. My politics are short and sweet like the old woman's

dance. I am in favour of a national bank, of the internal improvement system, and a high-protection tariff. These are my sentiments and political principles. If elected, I shall be thankful; if not, it will be all the same." An old soldier, ambitious of entering Congress, commenced his speech with—"Fellow-citizens, I have fought and bled for my country. I have helped to whip the British and the Indians. I have slept on the field of battle, with no covering but the canopy of heaven. I have walked over the frozen ground, till every footprint was marked with blood." Here he was brought up by a voter inquiring, "Is that true, Mister?" "Yes, sir," said the candidate. "Well then," was the unexpected retort, "I guess I'll vote for the other fellow, for you've done enough for your country."—*All the Year Round*.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

UNWIN.—August 18, at Rosedale, Handen-road, Lee, the wife of Mr. Edward Unwin, of a son.

MARRIAGES.

LINTON—EVANS.—August 16, at Highbury Chapel, by the Rev. Arnold Thomas, M.A., William Linton, All-Saints-road, Clifton, to Alice Mary Evans, eldest daughter of D. Parker Evans, Fembroke-road, Clifton, Bristol.
FRANKS—NEW.—August 17, at the Congregational Church, South Norwood, H. W. Franks, son of J. Franks, of Upper Norwood, to Emily Ross, daughter of the Rev. A. H. New, of South Norwood.

DEATHS.

PARTRIDGE.—August 15, at 29, Barnsbury-street, Islington, Elisa, wife of Mr. S. W. Partridge, 9, Paternoster-row.
WOOD.—August 15, at his residence, The Grange, Eccles New-road, Manchester, George Wood, Esq., in the 74th year of his age.
BATCHELOR.—August 18, at his residence, Maindee, Newport, Mon., T. B. Batchelor, eldest son of the late Benjamin Batchelor, of the same town, aged 61.
HALLEY.—August 18, at Batworth-park, Arundel, aged 80 years, the Rev. Robert Halley, D.D., late Principal of New College, London, and formerly minister of Cavendish-street Chapel, Manchester.
YATES.—August 18, Jane Yates, the beloved wife of Robert Yates, Bolton Road, Manningham, Bradford, aged 74 years.

A REAL SUMMER DELICACY.—ROSE'S LIME JUICE CORDIAL mixed with water, or as an effervescing drink, in soda or potash, cooling and refreshing, or blended with spirits it supplies a delightful and invigorating stimulant—sustaining exertion and extremely wholesome. Sold every where. Purchasers should be careful to order Rose's Lime Juice Cordial, all others being imitations. Wholesale stores 11, Curtain-road, Finsbury.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the throat they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

HOLLOWAY'S OINTMENT.—Turn which way you will, go where you please, persons will be found who have a ready word of praise for this Ointment. For chaps, chafes, scalds, bruises, and sprains, it is an invaluable remedy; for bad legs caused by accident or cold it may be confidently relied upon for effecting a sound and permanent cure. In cases of swelled ankles, erysipelas, gout, and rheumatism, Holloway's Ointment gives the greatest comfort by reducing the inflammation, cooling the blood, soothing the nerves, adjusting the circulation, and expelling the impurities. This Ointment should have a place in every nursery. It will cure the long list of skin affections which originate in childhood and gain strength with the child's growth.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

FOR NOTHING.—To give an opportunity to those not yet using "Horniman's Tea," to taste and compare its quality, the importers send gratis to all applicants a Sample Packet of the Pure Tea as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. HORNIMAN, 29, 30, 31, and 32, Wormwood-street, London.

DYING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

Advertisements.

WANTED, in the neighbourhood of Manchester, a NURSE and Companion for an INVALID LADY. The applicant must be of decided Christian principles and a Nonconformist. Ability to read well and to conduct the Lady's correspondence an absolute necessity.—Address, H. T., Post-office, Manchester.

UNIVERSITY HALL,

GORDON SQUARE, LONDON, W.C.
Principal and Classical Tutor—E. S. BEESLY, M.A. Oxon.
Professor of History in University College, London.
Vice-Principal and Mathematical Tutor—J. J. WALKER, M.A. Trin Coll. Dublin.

Students at University College, London, are admitted into the Hall, where they reside under Collegiate discipline.

The HALL will REOPEN in OCTOBER NEXT, on the day on which the Session of the Faculties of Arts, Laws, and Science commences at University College.

Prospectuses, containing particulars as to the Gilchrist Scholarships, which are tenable by Students residing in University Hall, and other information as to rooms, fees, &c., may be obtained on application to the Principal, or to the Secretary at the Hall.

E. A. WURTZBURG, Secretary.

July, 1876.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize-man in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First class in Classical Honours at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship	25 Guineas per annum.
Senior Tettenhall	30 "
Junior Tettenhall	25 "

Tenable at the College.

The Shaw Scholarship
 £30 per annum. |

The Mander
 £30 |

Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip F. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from SEPT. 19 to DEC. 20.

A large Swimming-bath is now provided on the college premises.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I, Classics) A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM will commence THURSDAY, September 14th.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTIN, B.A. See S.E.

CHURCH SEATS.—FOR SALE, the SEATING of a West-end Church. The whole are in excellent condition.—To view, apply to Messrs. Colls and Sons, 244, Camberwell-road, S.E.

BANK OF SOUTH AUSTRALIA.

Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit at agreed rates. Apply at the offices, 54, Old Broad Street, E.C.

WILLIAM PURDY, General Manager.

SOVEREIGN LIFE OFFICE.

FOUNDED 1845.

LIFE ASSURANCE in every branch.

ADVANCES TO ASSURERS IN ENGLAND.

ENDOWMENTS FOR EDUCATION or a GIVEN AGE.

Offices: 48, St. James's Street, S.W.; and 122, Cannon Street, City.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30 Southampton-buildings, Chancery-lane. All sums under £50 repayable upon demand.

Current Accounts opened, and Interest allowed on the minimum monthly balances. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars may be had on application.

FRANCIS RAVENSCROFT, Manager.

NO MORE PILLS or OTHER DRUGS.
Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS

REVALENTA ARABICA FOOD

(which saves fifty times its cost in medicine), and cures effectually indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea, sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away; also the bitter feverish taste on waking up in the morning and the smell of tobacco and drinking. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

CURE of LIVER and BILIOUS COMPLAINTS.
From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

"Gentlemen, I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly where the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL."

CURE No. 68,471 of GENERAL DEBILITY.

"I am happy to be able to assure you that I have last year, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. B. NGHAM, Captain Royal Navy.—London, 2nd October, 1848."

DU BARRY'S FOOD. — CONSTIPATION,
Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food.—MARIA JOLLY.

DU BARRY'S FOOD.—Cure No. 52,422 of CONSUMPTION.—"Thirty-three years' diseased lungs, spitting of blood, liver derangement, deafness, ringing in the ears, constipation, debility, palpitation, shortness of breath, and cough have been removed by DU BARRY'S DELICIOUS FOOD. My lungs, liver, stomach, head, and ears are all right—my hearing perfect.—JAMES ROBERTS, Timber Merchant, Finsley."

DU BARRY'S FOOD. — LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—MARCHIONESS DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION,
Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romain-des-Isles."

DU BARRY'S REVALENTA ARABICA
FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA
CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s. 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 28, 29, Passage, Kaiser Gallerie, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.
Chief Office, 73 and 74, King William-street, E.C.
W. P. REYNOLDS, Manager.

ONE MILLION STERLING
Has been paid as
COMPENSATION
FOR

DEATH AND INJURIES

Caused by
ACCIDENTS OF ALL KINDS,
By the
RAILWAY PASSENGERS' ASSURANCE COMPANY,
Hon. A. KINNAIRD, M.P., Chairman.
PAID UP CAPITAL and RESERVE FUND, £180,000.
ANNUAL INCOME, £200,000.
Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or
64 CORNHILL, and 10, REGENT-STREET, LONDON.
WILLIAM J. VIAN, Secretary.

MIDLAND RAILWAY.

TOURIST ARRANGEMENTS, 1876.

FIRST and THIRD CLASS TOURIST
TICKETS, AVAILABLE FOR TWO MONTHS,
will be issued from June 1st, to the 31st October, 1876.
For Particulars, see Time Tables and Programmes, issued by the Company.
JAMES ALLPORT, General Manager.
Derby, May, 1876.

ROYAL POLYTECHNIC.—New LECTURE
by Prof. GARDNER, BURNING and COMBUSTION, and CROOKE'S DISCOVERIES and APPARATUS, Brilliant Experiments. C. E. Heinke's Diving Apparatus and Submarine Lamp. Two Divers. Diving Bell twice daily. Type Writer. Hogg's Patent Ventilation. Bateman's Collection of Model Steam Engines. Bidder's Magnetic Lamp. Tisley's Compound Pendulum, &c., &c. Admission to the whole, 1s.; Schools and Children under 10, half-price.

ROYAL POLYTECHNIC.—Alice in Wonderland; or, MORE WONDERS IN WONDERLAND, New Songs, Views, and Illustrations, by Mr. George Buckland. A WALK THROUGH THE TOWER, and WONDERS OF THE MICROSCOPE, by Mr. J. L. King. Mr. Taylor's WONDERFUL BOY; Clairvoyance and Plate Dancing extraordinary. SOLOS on the VIOLIN by Miss C. A. Brouil, of the Celebrated Brouil Family. Admission to the whole, 1s.; Schools and Children under 10, half-price.

ORGAN FOR SALE.

Compass, CC to F, 54 notes, six stops, two octaves of pedals. In very handsome case, with richly illuminated pipes in front. A very complete instrument for £75.

Apply—

BEALE & SONS, Organ Works, Bridgwater.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of
LEA & PERRINS' SAUCE,
which are calculated to deceive the Public,
LEA & PERRINS have adopted
A NEW LABEL,
bearing their Signature—

Lea & Perrins

which will be placed on every bottle of

Worcestershire Sauce

after this date, and without which none is genuine.
* Sold wholesale by the Proprietors, Worcester; Crosses and Blackwell, London; and Export Oilmen generally. Retail, by dealers in Sauces throughout the World.
November, 1874.

TOWLE'S CHLORODYNE, renowned for giving immediate relief in Coughs, Consumption, Asthma, Bronchitis, Diarrhoea, Cholera, &c. Price 13d., 2s. 9d., and 4s. 6d. A Surgeon writes—"I have found Towle's Chlorodyne to relieve more pain and cause more joy than any other medicine." Also, TOWLE'S CHLORODYNE JUJUBES and LOZENGES. Towle, 75, Bk. Piccadilly, Manchester, 1s. Packet per Post.

WASHING MACHINERY.
LAUNDRY FITTINGS.
DECLIVITY AND OTHER CHURNS.
THOS. BRADFORD & CO.,
SEWING MACHINES & TOOLS OF ALL KINDS FOR HOUSE, GARDEN, DAIRY, & STABLE. &c. &c. 140, 142 & 143, HIGH HOLBORN, LONDON. &c. &c. **SYRINGES, WATERCANS, WATERBARROWS, SPADES, RAKES, FORKS, HOES, &c.**
EVERY MAKE, EVERY SIZE.
CATALOGUES FREE ON APPLICATION.

SPECIALITIES IN LADIES' SHOES FOR THE SPRING.

MOROCCO "GARDEN" SHOES, to lace, double sole s. Pretty and durable, 12s. 6d.
Morocco "OXFORD" Indoor Shoes, 5s. 6d.
Illustrated catalogues post free.
THOMAS D. MARSHALL & BURT, 192, Oxford-street, London, W.

WATCHES, CHAINS, &c., TRADE CATALOGUE, WITH ENGRAVINGS, Free.
JAMES SIMMONS, 28, Edgbaston Street, Birmingham.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

CHEAPEST IN THE WORLD!

MAGIC LANTERN SLIDES,

direct from the Maker, on any subject, at the following prices:—

PLAIN, 16s.; COLOURED, 30s. per dozen.
Specimen Slide for 18 and 32 stamps respectively.

Send Stamp for List of nearly 7,000 Views to—
SMYTH and CO.,
222, OLD KENT ROAD, LONDON, S.E.

UNSOPHISTICATED ALCOHOL.—O. D. V. PURE BRANDY, Twice Rectified, and divested of all fusel oil.—"Peculiarly free from acidity and better adapted to the use of invalids than any other spirit."—Dr. Andrew Ure. "An article of undoubted purity in point of strength and astringent property, it exhibits the qualities of a good brandy."—Dr. Letheby. 38s. per dos. Established 1829.
HENRY BRETTF and Co., 26 and 27, High Holborn.

BEN RHYDDING HYDROPATHIC ESTABLISHMENT and SANATORIUM. Resident Physician: WM. CUBITT LUCEY, M.D., M.C.S., M.R.C.S. Eng. The extensive alterations and improvements which have been going on at Ben Rhydding are now complete, and the house is perfectly ready for the reception of patients and visitors. Hydro-Therapeutic treatment at Ben Rhydding is aided by pure air, beautiful scenery, recreation of various kinds, and pleasant society. The prospectus affords every information, for which address the Manager, Ben Rhydding, Leeds.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores, Cures Ulcerated Sores on the Neck, Cures Ulcerated Sore Legs, Cures Blackheads, or Pimples on the Face, Cures Scurvy Sores, Cures Cancerous Ulcers, Cures Blood and Skin Diseases, Cures Glandular Swellings, Clears the Blood from all Impure Matter, From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts. Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by F. J. CLARKE, Chemist, High-street, Lincoln. Wholesale—All Patent Medicine Houses.

DR. NICHOLS'

FOOD of HEALTH.

Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.

The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.

Wholesale Agents—Franks and Co., 14, Little Tower-street, London.

ELECTRICITY IS LIFE.

PULVERMACH'S PATENT GALVANIC CHAIN-BANDS, BELTS (FELTED).

The remarkable efficacy of these self-applicable Voltaic arrangements is so widely known that in contradistinction to those unprincipled advertisers who publish statements wholly on their own authority, Mr. PULVERMACH need only refer to the statements of others. The unimpeachable testimonies of these great authorities in favour of the marvellous curative power of his Medico-Galvanic system are too numerous for insertion here. These are compiled in the pamphlet, "GALVANISM, NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY."

Sent post free for three stamps.
This mass of evidence therein is supplemented by the following paragraph recently found in the standard work (p. 76, 1867) of John King, M.D., Clinical Professor of Obstetrics, at Cincinnati:

"These chains are very useful in many Nervous Disorders:
"Muscular Debility Aphonia Rheumatism
"Hemiplegia Epilepsy Dyspepsia
"Paralysis Torpid Liver Paralysis (Bladder)
"Central Paralysis Asthma Chorea
"Spinal Paralysis Amenorrhoea Impotency
"Neuralgia Dysmenorrhoea Writer's Cramp
"Sciatica Spinal Irritation Hysterical Cramps
"Stiff Joints Nervous Debility and Contractions
"Hysteria Constipation Loss of Smell
"Hysterical Paralysis Deafness (Nervous) Loss of Taste, &c."

For further information and price list apply to J. L. PULVERMACH'S GALVANIC ESTABLISHMENT, 191, REGENT STREET, LONDON, W.

TIDMAN'S SEA SALT.
A wonderful strengthener.

TIDMAN'S SEA SALT.
A refreshing luxury.

TIDMAN'S SEA SALT
Removes lassitude.

TIDMAN'S SEA SALT
Imparts a healthy complexion.

TIDMAN'S SEA SALT
Creates a good appetite.

TIDMAN'S SEA SALT
Renovates the digestion.

TIDMAN'S SEA SALT
Eradicates rheumatism.

TIDMAN'S SEA SALT
Strengthens weakly infants.

TIDMAN'S SEA SALT
Invigorates the young.

TIDMAN'S SEA SALT
Stimulates the middle-aged.

TIDMAN'S SEA SALT
Restores the decrepid.

TIDMAN'S SEA SALT
Has benefited millions. It should be used by everybody. Baths prepared with this salt may always be obtained at the Argyll Place, Argyll-street, Regent-street, and 5, New Broad-street, City.

TIDMAN'S SEA SALT
Enables you to enjoy a sea bath in your own room at the cost of a few pence. Five ounces of the salt should be used with each gallon of water.

TIDMAN'S SEA SALT
Is sold in every town in Great Britain. Please note that it cannot be obtained in bulk, but only in bags and boxes bearing the trade mark of the proprietors.

TIDMAN'S SEA SALT
Is prepared only by the proprietors, Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

CATHERY'S SELZINE APERIENT.

A NEW, PLEASANT, REFRESHING, AND SAFE MEDICINE.

For Billious Affections, Indigestion, Heartburn, Acidity of the Stomach, Costiveness, Gout, Loss of Appetite, Affections of the Liver, &c.

Decidedly the most agreeable, and one of the most useful Medicines ever offered to the public, and possessing the medical properties so beneficial in all the above complaints. It immediately relieves the distressing pains of Nervous Headache. For Impurities of the Blood, Skin Diseases, Pimples on the Face, Boils, Scurs, or Eruptions on the Skin, it is a delightful cooling Medicine. It can be given to children with the greatest safety. Sold by all Chemists.

In large bottles, 2s. each.

C. CATHERY, 12, DALSTON RISE, HACKNEY, LONDON.
Sold by all Chemists.

Cosham, near Portsmouth, October 16, 1875.

Dear Sir,—Permit me to congratulate you very sincerely upon the production of the most agreeable and efficacious Saline Aperient that has, in my opinion, been discovered, in your Selzine Aperient.

A martyr for many years to habitual costiveness and its concomitant evils, I am happy to say I now find immense relief from the occasional use of your Selzine, the aperient qualities of which are so easily regulated by a slight increase or otherwise of the quantity prescribed for each dose. I find it also most useful for acidity, heartburn, and indigestion.

I have, moreover, made a careful chemical examination of the Selzine, and I find it almost identical with the salt obtainable by evaporation of the most esteemed of the natural Chalybeate Waters; and it contains nothing in any way harmful as a general domestic aperient.

You will be pleased to hear that our local medical gentlemen prescribe it frequently, and that it is attaining much popularity and a great sale in this district.

I remain, dear Sir,

Yours very sincerely,
THOMAS B. BAKER, Chemist.

Mr. Cathery.

CORNS! CORNS! CORNS!

GOOD NEWS FOR THE AFFLICTED.

ANTAKOS, the marvellous and unfailing remedy for soft or hard corns. Sold everywhere.

ANTAKOS, the only corn cure.—Protected by Royal Letters Patent. Sold by all Chemists, in boxes, price 1s. 1½d.

ANTAKOS cures in three days. This wonderful discovery should be adopted by all sufferers from corns, bunions, and callosities on the feet.

ANTAKOS cures without trouble or inconvenience. Directions for use with each box. Price 1s. 1½d. Sold by all Chemists.

ANTAKOS relieves the pain instantly. Do not suffer any longer, but send to the nearest Chemist for a box of Antakos. Price 1s. 1½d.

ANTAKOS is a simple plaister, and is applied in a moment, but its effects are marvellous. Sold by all Chemists.

ANTAKOS only requires to be tried to ensure its appreciation and recommendation. Sold by all Chemists. Ask for Antakos.

ANTAKOS is only 1s. 1½d. per box, thereby placing it within the reach of all; nevertheless, many sufferers would gladly give a large sum to possess such an ease-giving remedy.

ANTAKOS. Please note that this is not now forwarded by post, many packages having been lost in transit.—TIDMAN and SON, Wholesale Agents, 21, Wilson-street, Finsbury, London, E.C.

PIANOFORTES, HARMONIUMS, AND ORGANS, at Wholesale Prices. Saving from 30 to 60 per cent. Illustrated Catalogues post free.

BENNETTS and BENNETTS, 5, GLOUCESTER ROAD, SOUTH KENSINGTON, LONDON, S.W.
Temporary premises during building.

SPECIAL.

FULL COTTAGE PIANO, handsome Figured Walnut, elegant Carved Trusses, Trichord, best Ivory Keys, 24 Guineas (usual retail price, 36 Guineas). Warranted five years.

COTTAGE or SCHOOL HARMONIUMS, Full Compass, Ivory Keys, 5 Guineas (usual retail price, 7 Guineas).

PIANOFORTES, AMERICAN ORGANS, HARMONIUMS, at Wholesale Prices (for cash). Pianofortes, 7 Octaves Compass, 18 Guineas; American Organs, full compass, 10 Guineas; Harmoniums, 3 stops, 6 Guineas. All in elegant Walnut Cases. Warranted best make. Write for Price Lists and Press Opinions to G. LINSTEAD, Manager, Cobden Pianoforte Company, 18, Eversholt-street, Camden-town, London, N.W.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying to the wearer.

JOHN MOIR AND SON'S CELEBRATED PREPARATIONS.

GENUINE SCOTCH ORANGE MARMALADE.

GENUINE SCOTCH PURE JAMS.

SOUPS IN TINS READY FOR USE.

Dry Lobsters in Tins, for Salads, Curries, &c.

Ham and Chicken Sauces in Skins and Tins.

DUKE OF EDINBURGH SAUCE, PICKLES, &c. Can be had of upwards of 3,000 Grocers in United Kingdom. Factories, Aberdeen and London.

FIVE PRIZE MEDALS AWARDED TO

GOODALL'S WORLD-RENOVED HOUSEHOLD SPECIALITIES.

GOODALL'S BAKING POWDER, The Best in the World.
1d. Packets; 6d., 1s., and 2s. Tins.

YORKSHIRE RELISH, The Most DELICIOUS SAUCE in the World.
Bottles, 6d., 1s., and 2s. each.

GOODALL'S QUININE WINE, The BEST TONIC yet introduced.
Bottles, 1s., 1s. 1½d., 2s., and 2s. 3d. each.

Sold by Grocers, Chemists, Oilmen, &c.

Prepared by GOODALL, BACKHOUSE and CO., Leeds.

DR. HASSALL'S FOOD, for INFANTS, CHILDREN, and INVALIDS.

Dr. ARTHUR HILL HASSALL, M.D., the Inventor, recommends this as the BEST and MOST NOURISHING of all INFANTS' and INVALIDS' FOODS which have hitherto been brought before the Public; it contains EVERY REQUISITE for the full and healthy support and development of the body, and is to a considerable extent SELF-DIGESTIVE. Recommended by the "Lancet" and Medical Faculty, &c. Sold by Druggists, Grocers, Oilmen, &c., in Tins, 6d., 1s., 2s., 3s. 6d., 4s., 15s., and 28s. each.

A Short Treatise by Arthur Hassall, M.D. Lond., on the "Alimentation of Infants, Children, and Invalids, with Hints on the General Management of Children, sent post free on application to the Manufacturers,

GOODALL, BACKHOUSE, and CO., Leeds.

WILLS' BEST BIRD'S-EYE.

W. D. & H. O. WILLS inform the Trade and the Public that this Tobacco is now put up by them in

ONE OUNCE PACKETS

in addition to the other sizes, the Label being a reduced facsimile of that used for the Two-Ounce Packets.

Holborn Viaduct, London, E.C., and Bristol.

THE BLOOD PURIFIER.

NO ONE SHOULD EVER BE WITHOUT the BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 7s. 6d., 11s. 6d. Sent by rail to any address. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps, Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

KAYE'S

WORSDELL'S

PILLS.

SUMMER MEDICINE.

During summer suitable medicine should be taken, warm weather tending to disturb most of the animal functions. No remedy has yet been found to equal KAYE'S WORSDELL'S PILLS.

Sold everywhere.

INVALIDS.

DR. ABERCROMBIE'S NEW SOLVENT PROCESS cures Consumption, Asthma, Bronchitis, Heart Diseases, Dropsy, Tumours, &c. Names and Addresses of Thousands of extraordinary Cures, also those of many Ministers, added. Inquiry courted. Details of Self-cure, post free, cloth bound, Six Stamps, from 10, Claremont-square, London, N.

ABRIDGED REVIEWS OF THE BOOK:—

The METHODIST RECORDER says, "Success testified by Ministers," &c., &c.

The WATCHMAN says, "The work will well repay perusal," &c., &c.

The PRIMITIVE METHODIST says, "The treatment I am met with great success."

EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road S.W.

JOHN BURGESS AND SON'S
ORIGINAL AND SUPERIOR ESSENCE OF
ANCHOVIES AND ANCHOVY PASTE

have been Manufactured only by them
FOR MORE THAN ONE HUNDRED YEARS AT
107, STRAND (Corner of Savoy Steps) LONDON
Order of your Grocer, but see that you get
"JOHN BURGESS & SON'S."

OCEANIC OZONE.

AN IMPORTANT DISCOVERY.—Mr. WM. POUPARD, of 7, BLACKFRIARS ROAD, London, is the happy discoverer of a treasure from the ocean, curing Rheumatism, Rheumatic Gout, &c. Having suffered all the intensities of those most fearful maladies, and receiving so effectual a cure from the marvellous powers of his discovery, considers it a duty incumbent upon himself to give publicity of the same to suffering humanity, and will send a Pamphlet, containing full particulars, on receipt of a directed envelope and Two Stamps. Free on personal application. To be had of all Chemists.

PEPPER'S QUININE and IRON TONIC
Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC
Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC
Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC
in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
thoroughly Recruits and Re-establishes the General Bodily Health.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

DELLAR'S CORN and BUNION PLASTERS.
Boxes, 1s. 1½d., and 2s. 9d. each.

The Corn Plasters are a certain cure for hard or soft corns; the Bunion Plasters a proved remedy for bunions and enlarged toe joints. Sold by all Chemists.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentifrice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s., and 2s. 6d. each. (Get Cracroft's.)

DEAFNESS, NOISES IN THE EARS, &c.—**DELLAR'S ESSENCE** for DEAFNESS has proved an extraordinary remedy. It always relieves, generally cures, and is strongly recommended by thousands who have derived benefit. It is quite harmless. Sold in bottles, 1s. 1½d., and 2s. 9d. each, by all Chemists.

LOCKYER'S SULPHUR HAIR RESTORER
will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

PEPPER'S WHITE COUGH MIXTURE is the most reliable, speedy, and agreeable Cure for Coughs, Colds, Asthma, Bronchitis, Consumption, and all diseases of the lungs and air passages. Is soothing and comforting in its action, and quite different from ordinary cough remedies. Bottles, 1s. 1½d. and 2s. 9d. All Chemists.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong Life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

DRESSES AND
DRESSMAKING,
MANTLES,
BONNETS, AND
LADIES'
UNDER-
CLOTHING.

WEDDING OUTFITS.

Ladies selecting their BRIDAL TROUSSEAUX will find every requisite in our large and varied Stock. The goods are manufactured on the Premises, under the supervision of thoroughly qualified assistants. Experienced Dressmakers and Fitters always in attendance, and convenient Private Fitting-rooms provided on the ground floor.

WILLIAM TARN & CO.,

Newington Causeway and New Kent-road, S.E.

FREDK. EDWARDS AND SON'S

ECONOMICAL TILED KITCHENERS.

Designed to obviate entirely the objections made to Kitcheners of the ordinary description. These Kitcheners are thoroughly effective and durable. They are very economical; they give no oppressive amount of heat; and they properly ventilate the Kitchen. The Ovens are more equally heated than in the ordinary Kitcheners, and roasting can be done in front of the fire if desired. The various sizes suited to different Establishments, and one in action, may be seen daily at Messrs. EDWARDS and SON'S,

49, GREAT MARLBOROUGH STREET, REGENT STREET, LONDON.

Prospectuses forwarded, per post free, on application.

THE NEW BAPTISMAL GOWN

Made only by THOMAS BROWN and SON, Church Furniture Manufacturers, 14, Albert-street, Manchester. Candidates' Dresses, Ministers' Waterproof Garments. CHURCH HASSECKS, CUSHIONS, SEAT MATS.

"A most delicious and valuable article."—Standard.

FRY'S CARACAS COCOA

owes its delicious flavour to the choice Caracas and other Cocos with which it is manufactured.

NINE EXHIBITION MEDALS AWARDED TO J. S. FRY AND SONS.

THE GREAT PURIFIER AND RESTORER OF HEALTH.

BOWEN'S

ANTISEPTIC

TONIC-SALINE

Imparts to the system Nature's great purifier—OZONE, thereby cleansing the blood from all effete or poisonous matter, preventing fermentation in the stomach, and ensuring perfect digestion.

Bowen's TONIC-SALINE is the most efficacious remedy ever discovered for the cure of Indigestion, Bilious and Liver Complaints, Nervousness, Nervous and Bilious Headache, Skin Diseases, Eruptions, Scurvy, Scrophula, and Wasting Diseases.

Bowen's TONIC-SALINE makes a pleasant and refreshing draught, which may be taken habitually with meals, from infancy to old age.

Bowen's TONIC-SALINE does not lower the system like some Natural Mineral Waters, Aerated Waters, Citrate of Magnesia, and Seidlitz Powders, but on the contrary.

Bowen's TONIC-SALINE invigorates the Nerves and Muscular System, purifies and enriches the blood, animates the Spirits and Mental Faculties, and ensures good health.

Bowen's TONIC-SALINE is of the highest value to Consuls, Emigrants, and Europeans generally, who are visiting or residing in hot or foreign climates, being a certain preventive as well as a cure for Fevers, Epidemic Small Pox, &c., Dysentery, Cholera, Biliousness, and Sea Sickness.

Sold at 2s. per bottle by all Chemists and Medicine Dealers, or sent to any address for 24 Stamps, by the Sole Proprietor—J. H. BOWEN, 91, Wigmore Street, Cavendish Square, London. W.

THE IMPROVED

"Premier" Patent School Desk.

SOLE MAKER TO THE LEEDS, MANCHESTER, BRADFORD, HALIFAX, AND VARIOUS OTHER SCHOOL BOARDS.

T. RICHARDSON, PIMBLETT STREET, PARK STREET, MANCHESTER.

Drawings and Price Lists on application.

**BROWN AND POLSON'S
CORN FLOUR**

HAS TWENTY YEARS' WORLD-WIDE
REPUTATION,

AND IS
A HOUSEHOLD REQUISITE of CONSTANT
UTILITY.

NOTE.—The pretension of another Corn Flour to be "the best" is entirely groundless, and the imperfect quotation from the LANCET which is being used in support of this pretension does not convey the opinion of that Journal.—Vide LANCET, November 13, 1875.

**H. MULLINER,
COACHBUILDER,**

NORTHAMPTON,

Begs to state that the old Carriage Works—established 1760—are still carried on, and that no efforts will be spared to maintain the well-known reputation for style, materials, and workmanship.

DESIGNS AND ESTIMATES FORWARDED AS
USUAL.

Customers waited on.

An unusually large selection of CARRIAGES IN
STOCK, many good Secondhand ones very cheap.

JNO. GOSNELL & CO'S

CHERRY TOOTH PASTE

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness protects the enamel from decay, and imparts a pleasing Fragrance to the Breath. Price 1s. 6d. per pot. Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

COAL.—COCKERELL'S COALS.—Best Wallsend, 27s.; Wallsend—Class B, 25s.; Best Inland, 26s.; Inland, Class B, 24s. Best Coke, 16s. Cash on delivery. Central Office: 13, Cornhill.

COALS.—LEA and CO'S PRICES.—Hetton or Lambton, 27s.; Wallsend Seconda, 26s.; best Wigan, 25s.; best Silkestone, 25s.; Stafford, 24s.; new Stafford, 24s.; Derby Bright, 23s.; Barnsley, 23s.; Kitchen, 22s.; Hartley, 21s.; Cobbles, 21s.; Nuts, 20s.; Steam, 22s.; Coke, 16s. per 12 sacks. Cash. Foss-med. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5, Wharves, Regent's Park-basin, N.W.

CROSSE & BLACKWELL, Purveyors to the Queen, SOHO-SQUARE, LONDON, direct attention to the following articles of their manufacture, which always bear their name and address on the labels.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS, JELLIES, and ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavour.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S Genuine Manufactures always bear their name and address on the labels, and may be obtained of Grocers, Chemists, and Italian Warehousemen throughout the world.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

SAMUEL BROTHERS, MERCHANT TAILORS, BOYS' OUTFITTERS, &c., 65 and 67, LUDGATE HILL, E.C.

*The New
Trousers,
at 13s. & 14s.*

*The
New Suits,
at 42s. & 50s.*

For some months past Samuel Brothers have been occupied in producing Cloths expressly adapted for Suits and Trousers, yet at prices which (comparing the quality) completely excel all others. Although so newly introduced, the favour in which these new cloths already stand is highly satisfactory.

SAMUEL BROTHERS have determined to offer THE NEW TROUSERS at 13s. and 14s. and THE NEW SUITS at 42s.—50s.

*Youths' and
Boys'
Clothing
for the
Season.*

From the establishment of their firm, forty-one years ago, SAMUEL BROTHERS have made the proper Clothing of Youths and Boys their closest study, and, from season to season, brought out new and popular fabrics and styles peculiarly in keeping with the requirements of juveniles. Parents and Guardians will insure every possible wish being fulfilled by visiting Sydenham House, as Samuel Brothers have prepared (in anticipation of the Season) an immense variety of SUITS for YOUTHS and BOYS, guaranteed to sustain almost any amount of wear. All the "Wear-Resisting" Cloths are made from Selected Wools, and particular attention is given to the finishing Processes at the Cloth Mills.

YOUTHS' and BOYS' SUITS ("WEAR-RESISTING"), 16s. to 45s. YOUTHS' and BOYS' OVERCOATS, 12s. 6d. to 42s.

*Samuel
Brothers
New
Premises
are
Now Open,
65 & 67,
Ludgate Hill,*

So great has been the development of their trade that SAMUEL BROTHERS have decided to open the new and extensive premises, 65 and 67, Ludgate-hill, which are of such extent and so perfectly adapted that no possible delay in the execution of orders can hereafter occur.

SUMMER OVERCOATS, 21s. to 55s.

The New Premises are situated next door to THE CITY BANK, nearly opposite Messrs. Samuel Brothers' present Establishment.

SAMUEL BROTHERS, 65 & 67, Ludgate-hill, E.C., London.

CAMBRIDGE HOUSE SCHOOL, 120, HAGLEY ROAD, EDGBASTON, near Birmingham
Principal—FREDERIC EWEN.
The AUTUMN TERM will COMMENCE on TUESDAY, Sept. 19th.

COLEBROOKE COLLEGE FOR GIRLS, GREEN LANE, LONDON, N.
Principals—Misses SALMON and TUCKER.
Thorough Education. Careful training. Particulars of Fees and Studies in Prospectus.

SELECT EDUCATIONAL HOME for DAUGHTERS of GENTLEMEN, 34, ARUNDEL GARDENS, KENSINGTON PARK, LONDON.
This is confidently recommended to CHRISTIAN PARENTS by the REV. ADOLPH SAPHIR, B.A., from personal knowledge. Eminent Professors attend.
University Examinations.—Address, "Principal," as above

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.
Established 1829, by the late Mr. Sunderland.
Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

BRISTOL BAPTIST COLLEGE.
The ADDRESS to the STUDENTS will be delivered on WEDNESDAY, Sept. 6, at 12 o'clock, in BROADMEAD CHAPEL, by the Rev. R. P. MACMASTER, of Bradford.
The ANNUAL MEETING will be held afterwards in the VESTRY of the Chapel at 1.30 p.m.
There will be a Collation in the Schoolroom, at 3 p.m.
Tickets Three Shillings each.

RICHARD GLOVER, Secretary.
In connection with the CONFERENCE of OLD STUDENTS of the College, a PUBLIC MEETING will be held on TUESDAY Evening, Sept. 5, in BROADMEAD CHAPEL, at 7 p.m., when the Revs. F. Trestrail, Dr. Manning, W. T. Rosevear, &c., will address the Meeting.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.
HEAD MASTER—Rev. Richd. Allott, B.A., Trin. Col., Camb.
CLASSICAL AND ENGLISH—G. H. Bianchi, Esq., B.A., St. Peter's Col., Camb., 1st in the 2nd Class Classical Honors, 1874.
MATHEMATICAL—Rev. Jas. McIsaac, M.A., Glasgow.
FRENCH AND GERMAN—Paul Rosset, Esq., and other Masters.

The NEXT TERM will commence THURSDAY, Sept. 7, 1876.
For Prospectuses and other particulars, apply to the Head Master or the Local Secretary, Mr. A. Boardman.
East of England Nonconformist School Company, Limited.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.
ESTABLISHED 1851.
Head Master—Rev. W. FIELD, M.A. (Lond. U.), assisted by competent Masters.
JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

COMMITTEE.
Rev. Robert Bruce, M.A., I. Briggs, Esq., J.P., Wakefield.
Huddersfield.
Rev. Bryan Dale, M.A., Halifax.
Rev. Chas. Illingworth, York.
Rev. J. James, F.S.S., Morley.
Rev. James Rae, B.A., Batley.
Rev. J. R. Wolstenholme, M.A., Wakefield.
The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for Matriculation at any University.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).
Applications for admission to us sent to the Principal.
For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

Facp. 8vo, cloth, illustrated, 2s. 6d.; post free, 2s. 9d.
DRESS and CARE of the FEET: Showing their Natural Shape and Construction; their Usual Distorted Condition; How Corns, Bunions, Flat Feet and other Deformities are Caused, with Instructions for their Prevention or Cure, &c.
London: William Tegg and Co., 12, Pancras-lane, Cheapside, E.C.

Now Ready, Third Edition, cloth, post free 13 stamps.
ERRORS of HOMOEOPATHY.
"Wishes it every success."—The First Pres. Gen. Med. Council.
"A clever exposé of the system."—The Med. Circ.

London: G. Hill, 154, Westminster-bridge road.

CATHOLIC SERMONS, Vols. I. and II.;
Select Discourses by Eminent Ministers of various Denominations. Revised by the Authors. Toned paper, extra cloth, gilt, price 2s. 6d. each.

DR. PUNSHON'S LECTURES and SERMONS. Author's Second Edition. Thick paper, elegantly bound in morocco, gilt edges, with steel Portrait, price 12s. 6d.

PULPIT ECHOES.—Select Sermons by Eminent Ministers of all Denominations, revised by the authors. The Volume for 1876 is now ready, containing Sermons by Rev. M. Punshon, LL.D.; Rev. James Spence, D.D.; Rev. G. W. McCree; Rev. Thomas McCullagh; Rev. Thomas T. Lambert; Rev. J. O. Dykes, D.D.; Rev. S. Minion, M.A.; Rev. A. Murrell; Very Rev. Dean Stanley; Rev. S. Cooke; Rev. N. Hall; Rev. T. Blaney; with a life-like Portrait of Dean Stanley as Frontispiece. Demy 8vo, thick paper, elegantly bound, cloth gilt, Half-a-Crown.
F. E. Longley, 39, Warwick-lane, E.C.

SINGER SEWING MACHINES
PRICE FROM £5 5s.
LESS 5% DISCOUNT FOR CASH.

SINGER SEWING MACHINES
ON HIRE BY HAND OR TREADLE.
2s. 6d. PER WEEK.

SINGER SEWING MACHINES
ON HIRE PORTABLE CASE FOR TRAVELLING.
2s. 6d. PER WEEK.

SINGER SEWING MACHINES
ON HIRE AT 2/6 PER WEEK.
PRICE FROM £5 5s.

SINGER SEWING MACHINES
ON HIRE AT TERMS WITHIN THE REACH OF ALL.
PRICE FROM £5 5s.

SINGER SEWING MACHINES
ON HIRE WITH OPTION OF PURCHASE WITHOUT EXTRA COST.
PRICE FROM £5 5s.

SINGER SEWING MACHINES
ON HIRE. May be returned or purchased at any time, or purchased by continuing the hire.
PRICE FROM £5 5s.

SINGER SEWING MACHINES
CAUTION. BEWARE OF COUNTERFEITS offered under the pretext of being "on SINGER principle."
PRICE FROM £5 5s.

SINGER SEWING MACHINES
The only "SINGER" Machines are machines made by The Singer Manufacturing Company.
PRICE FROM £5 5s.

SEE THAT OUR NAME SINGER
Is on the arm of the Machine and also on the Brass Trade-Mark Plate.

SINGER SEWING MACHINES
To avoid deception, buy only at the Company's Depots or of Agents holding the Company's certificate.
PRICE FROM £5 5s.

THE SINGER MANUFACTURING COMPANY.

CHIEF OFFICE IN EUROPE,
39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

LONDON DISTRICT OFFICES.
147, CHEAPSIDE, E.C. 3, CASTLE ST., KINGS-
132, OXFORD STREET, W. LAND HIGH ST., N.
33, NEWINGTON CAUSE- 131, SOUTH ST., GREEN-
WAY, S.E. WICH, S.E.
144, BROMPTON ROAD, 141, HIGH ST., CROYDON
S.W. S.E.
12, COMMERCIAL RD., E. 1, CLARENCE STREET
KINGSTON, S.W.,
AND 95 OTHER BRANCHES IN THE UNITED KINGDOM.

MAGNETINE. DARLOW & CO'S PATENT FLEXIBLE MAGNETIC APPLIANCES

Are unapproachable for comfort of wear, safety of use, and durability of magnetic power. They are used and recommended by gentlemen eminent in the medical profession, and persons of all classes of society have testified to their beneficial effects in cases of Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy, Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections.
MAGNETINE is unique as a perfectly flexible Magnet. It is an entirely original Invention of Messrs. DARLOW & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable,—elastic flexible, and permanently magnetic.

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
76, Wimpole-street, London, W.,
March, 1874.

DARLOW'S PATENT FLEXIBLE MAGNETIC APPLIANCES.
F. W. Darlow, Esq.
Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. JOHN STOCK, LL.D.
Quarby Lodge, Huddersfield.
Messrs. Darlow and Co.
GENTLEMEN,—I have derived immense benefit from wearing one of your "Knee Caps." I was troubled with rheumatism in the knee, which was gradually becoming stiff, but your "Knee Cap" soon removed every unpleasant symptom. I had left off the Cap for months, but this winter weather has provoked a return of the symptoms, and now I am wearing the Cap again, and with a renewal of all the beneficial results formerly enjoyed. You may make what use you please of my case.
Yours truly,
JOHN STOCK.
December, 1875.

From the Rev. T. MICHAEL.
Halifax, Yorks, March 8, 1876.
GENTLEMEN,—I have received benefit, of a very appreciable character, from wearing one of your Magnetine Appliances on my chest. This time last year I suffered painfully from acute bronchitis, and dreaded a return of the malady. I am happy to be able to say I have been free up to this hour, and desire most sincerely that your effective means of relief may be more widely made known. I may further state that I know a case in which one of your pads has been of great service in strengthening a weak joint. These testimonies are genuine, and are voluntarily sent for such use as may seem good to you.
Yours truly,
T. MICHAEL,
Baptist Minister.
Messrs. Darlow and Co.

From the Rev. GEORGE REYNOLDS.
8, Barnes-street, Stepney,
Dec. 18, 1874.
DEAR SIR,—Having for some time been in a very low nervous state, I was recommended by Mr. Banks, printer, Raquet-court, Fleet-street, to consult you on my case, and by your advice began to wear your Magnetine Appliances; ever since so doing I have been an altered person, my mind has been more vigorous, and my spirits much higher; in fact, I have been quite well. As a rule I have not much confidence in universal remedies, but the results in my own case have been so satisfactory that I have recommended the Magnetine to several of my friends, and am pleased to say that in every instance it has proved beneficial. You are quite welcome to give publicity to this letter, and I shall be happy to answer any inquiries.
I am, yours truly, GEO. REYNOLDS,
To Mr. Darlow. Baptist Minister.

MAGNETINE.—Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

DARLOW & CO.,
Inventors and Sole Proprietors,
443, WEST STRAND, LONDON, W.C., 443,
OPPOSITE CHARING CROSS RAILWAY STATION.
Descriptive Pamphlets post free on application.

Published by W. R. WILCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURR and Co., Wine Office Court, Fleet Street, London.—Wednesday, August 23, 1876.